Memories and Reflections of an Aryan Woman

Savitri Devi

MEMORIES

AND

REFLECTIONS

OF AN ARYAN WOMAN

SAVITRI DEVI

through

1976

Dedicated to initiates,

dead or alive

of the Order of Schutzstaffel,

in particular those of the

“ *Ahnenerbe* ” section

of the said Order, and their followers and followers

of today and centuries to come.

“*. . . our new perception that*

corresponds to the primordial sense of things ”.

Adolf Hitler, “Mein Kampf”, ed. 1935, p. 440.

“ *What is all this that is not eternal* ?”

Leconte de Lisle - “The Supreme Illusion”, Poèmes Tragiques.

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FOREWORD

Written from 1968 to 1971, in Montbrison, Athens, Ducey (Normandy) and finally in Delhi, and printed at author's expense in the midst of the greatest material difficulties (with delays, stoppages - slowness - inevitable in many such conditions), these pages reflect the experience of a long life dominated by a single state of mind - nostalgia for original Perfection - and devoted to a single struggle: the struggle against all forms of decadence. This struggle - in the spirit of eternal Tradition and therefore more than human - could, in our time, only be identified with that waged, on an immeasurably larger scale, by an immeasurably greater Man. (closer to the Eternal) than I, his sincere, but insignificant disciple.

These pages are written to the glory of this Man, and of the Order of which he was the Founder and the soul. They aim to demonstrate that his doctrine expresses nothing less than Tradition, one and more than human, and therefore to justify, in the name of unshakeable principles, - *true* , absolutely - everything that has been done (or referred) in his name, provided it is *also in his mind* .

I give them to comrades, my brothers and sisters of race and faith, wherever they are, with the ancient ritual greeting of the faithful and the two Words which are now prohibited.

I would like to thank all those who have helped me, directly or indirectly, to produce this book: first my husband, Sri Asit Krishna Mukherji, whose approval has sustained me; then Madame Françoise Dior, whose generous hospitality to Ducey, from October 1970

to May 1971, enabled me to write, in an atmosphere of understanding and sympathy, and free of any material concern, part of these “Memories and reflections ”; then Fräulein Marianne Singer who made my return to India possible, a country where, whatever the ideological position of the rulers,

the person who has *a faith* can, without prohibitions and without restrictions, publish its expression, - blessed tolerance, without which this book would never have seen the light of day, at least in its present form; finally Messrs. Owen Loveless, SG Dickson, Sajer, Saint-Loup and their comrades whose names I do not know, who helped me, with their hard-earned savings, to finance the printing. I am happy to express to all of them here in this foreword; how their testimony of solidarity touched me.

Savitri Devi Mukherji

New Delhi, July 28, 1976

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I

THE RELIGION OF THE FORTS

“ *Enochia, Monstrous City of Males,*

Den of Violence, Citadel of Forts, Who never knew fear or remorse ”. . . .

Leconte de Lisle (Saint; Poèmes Barbares)

If I had to choose a motto for myself, I would take this one: “ *Pure* , *hard* , *sure* ” - in other words: unalterable. I would thereby express the ideal of the Forts, of those whom nothing destroys, nothing corrupts, nothing *changes* ; of those on whom one can count, because their life is *order* and *fidelity* , in unison with the Eternal one.

Oh, you who are exalted by the endless struggle, however hopeless it, cling to what *is* eternal! That alone is; the rest is shadow and smoke. No individual, man or beast, no group of individuals, no people deserves your concern for him as such; each, on the other hand, deserves, *as a reflection of the Eternal* , that you devote yourself for him to the limit of your capacities. And beings and natural groups of beings reflect the eternal more or less. They reflect it to the extent that they approach, on all levels, the archetype of their species; to the extent that they represent it in a vivid way. He who represents only himself, even if he is one of those who make and undo history and whose names resound in the distance, is only shadow and smoke.

You who are exalted by the image of the lonely rock delivered to all the assaults of the winds-beaten Ocean, beaten by the waves, struck by lightning at the height of storms, constantly covered with furious foam, but still standing, millennium after millennium; -

you who would like to be able to identify yourself, with your brothers in the faith, with this tangible symbol of the Forts, to the point of feeling: “It is us! It's me! ”, Free yourself from the two deadly superstitions: the search for “happiness”and the concern for

“humanity”- or beware of ever falling into it, if the Gods have granted you the privilege to be exempt from it from an early age.

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Happiness - which, for them, consists in not being thwarted in their natural development; not to be hungry, thirsty, cold or too hot; to be able to live freely the life for which they were made; and sometimes for some of them also to be *loved*, - should be granted to the living who do not have the word, father of thought. It is compensation that is due to them.

Contribute with all your power to assure them. Help the beast and the tree - and defend them against the selfish and cowardly man. Give an armful of grass to the exhausted horse or donkey; a bucket of water to the thirsty buffalo, harnessed since daybreak to its heavy cart, under the scorching sky of the tropics; a friendly caress to the beast of burden, whatever it is, which its master treats as a thing; feed the abandoned dog or cat, and the one who wanders in the indifferent city, never having had a master; put a plate of milk for him by the side of the road, and flatter him with your hand, if he allows you. Carries the green branch. that they have torn up and thrown into the dust, in your house, so that it may not be trampled on; and there put it in a vessel of water; he too is alive and has a right to your concern. He has nothing but a silent life. That at least you help her to enjoy it. To live is his own way - it is the way of all flesh beings, to whom the word has not been given, - of being in harmony with the Eternal. And to live, for all these creatures, is happiness.

But those who possess the word, father of thought, and, among them, the Forts above all, have other things to do than seek to be “happy”. Their cowardly supreme consists in rediscovering this harmony, this agreement with the Eternal, of which the word seems at first to have deprived them; to take their place in the universal dance of the living *with* all the enrichment, all the knowledge, that the word can bring them or help them to acquire; to live, like those who do not speak, according to the holy laws which govern the existence of the races, but, this time, knowing it and wanting it. The pleasure or the displeasure, the happiness or the anxiety of the individual do not count. Well-being - beyond the minimum that everyone needs to

accomplish their task - does not count. The task only counts: the search for the essential. of the Eternal, through life and through thought.

Attach yourself to the essential - to the eternal. And never worry about happiness - neither your own, nor that of other men;

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but accomplish *your* task, and help others to accomplish theirs, provided it does not thwart yours.

He who possesses the word, father of thought, and who, far from putting it at the service of the essential, wastes it in the search for personal satisfaction; he who possesses the technique, the fruit of thought, and who uses it above all to increase his well-being and that of other men, taking it for the major task, is unworthy of his privileges. It is not worth the shots of beauty and silence, the animal, the tree, which, them, follow *their path*. The one who uses the powers given to him by the word and the thought to inflict the word and especially the suffering on beautiful beings who do not speak. for his own well-being or that of other men: he who uses his privileges as a man against living nature, sins against the universal Mother - against Life - and against the Order, who wants “Noblesse oblige”.

He is not a Strong: he is not an aristocrat in the deepest sense of the word, but a petty, selfish and cowardly object of disgust in the eyes of the natural elite.

Any society, any “civilization” which proceeds from the same aspiration for human well-being above all, for human well-being or “happiness” at any cost, is marked with the seal of the Powers of Below, enemies of the cosmic order in the endless play of forces. It is a civilization of the Dark Age, if you have to undergo it, endure it by constantly opposing it, by denouncing it, by fighting it every minute of your life. Set your glory to hasten its end

- at least to cooperate with all your might in the natural action of the forces which bring it to its end. Because she is cursed. It is organized ugliness and cowardice.

Get rid of not only the superstition of “happiness”, if it has ever seduced you, but *also* that of man. Beware of the attitude, as vain as it is foolish, which consists in trying to “love all men” simply because they are men, And if this attitude has never been yours, if, from the beginning. childhood, you were impervious to the propaganda of the devotees of

“humanity”, give thanks to the immortal Gods to whom you owe this innate wisdom.

Nothing prevents you, of course, from reaching out to a man who needs help, even the most devoid of all value. The Forts are generous. But then, be good to him as living flesh, *not as a man* . And if it comes to choosing between him and a private creature

of the word, but closer to the archetype of his species than he is, to that of the ideal man, that is to say of the superior man, give your preference and your concern to this creature: she is, more than he, a work of art of the eternal Artist.

Because “man”, of whom so much is made, is not a reality, but a construction of the mind from living elements, of a disconcerting variety. Undoubtedly every “species” is a construction of the mind: its name corresponds to a general idea. But there is a huge difference: these living realities, which are the individuals of each species, are alike. The species *exists in* each of them. All the specimens attached to it reflect the Eternal to the same degree, or nearly so. Individuals of the same race, which do not have the word, are almost interchangeable. Their possibilities are precise. We know what the world of the living gains every time a little cat is born; we know what he loses every time a cat dies, young or old. But we don't know what he wins - or loses every time a man's baby is born.

Because what is a man?

The most perfect specimen of a Nordic, whose soul is noble and judgment firm and upright, and whose features and bearing are those of Greek statues of the finest period, is

“a man”. A Hottentot, a Pygmy, a Papuan, a Jew, a Levantine mixed with Jews, are “men”.

“Man” does not exist. There are only very diverse varieties of primates which it is agreed to call “human” because they have in common the right station and the word; and this one to very unequal degrees. And within the same race - better still; within the same *people*, - that insurmountable divergences, both psychic and physical; divergences that one would like to be able, even when morbidity partly explains them, to attribute to distant crossbreeding, so much seem unnatural such differences between individuals of the same blood. We are already shocked to have so often to note such violent ideological (or religious) oppositions between brothers of race. It is even more so to know that, while Saint Vincent de Paul was French, there are torturers of children who are also; or to know that the beautiful and virtuous Laure de Noves, Countess of Sade, had, four centuries after her death,

among his descendants, the marquis of sad memory who bears the same name.

So I repeat it; we do not know, we cannot predict, what the living world gains or loses, every time a young being called *human is* born or dies . And the less pure the race, that is to say the less the *possibilities* of each baby are, at the outset, and roughly, the same - and also, the less the society tends to sink all the individuals of the same group. in the same mold, that is to say, the less it always tends to encourage the development of the same possibilities, and this, roughly, in the same direction - the less it is possible to guess.

Because then, the more the exception - unclassifiable individuality - will be frequent within a group of the same *name*, this “name” no longer corresponding to any reality. It will be relatively possible, and also easy, to predict, under specific circumstances, the reactions of a member of an Amerindian, African or Indian tribe - say, of a Jivaro, a Massai, or a Sandalwood dwelling in his natural environment and subject to his tradition,

- *and* those of an Aryan (German or not) who is at the same time an orthodox Hitler. It will be harder to predict those of any Western European *non* -engagé.

It is true, however, that beyond a certain degree of mixing of races and backgrounds, and of conditioning on a vast scale, thanks to all modern means of dissemination, people end up being strangely alike, psychically, if not. physically; to resemble each other in nullity.

They all believe they are independent and original, and in fact their reactions to similar circumstances are as identical as those of two individuals from the same Black or Redskin tribe can be, *or* . . . those of people of the same race, bound by the same faith. *The extremes meet*. The ethnic chaos represented by the crowds of a metropolis at the forefront of all techniques tends to acquire a uniformity in the grayness, a sort of artificial homogeneity - desired by those who control these crowds - a sinister caricature of the relative a natural unity of people of the same blood, held by a scale of values and common practices; uniformity which, far from revealing a "collective soul", to whatever degree of awakening, only reveals the decay of a society which

has definitely turned its back on the Eternal - in other words: from a damned society.

But we can still sometimes discover an exceptional individual within such a society; an individual who despises the ethnic chaos that he sees around him and of which he himself is perhaps a product, and who, in order to escape from it, adheres to some doctrine of the extinction of the species, or else, puts everything at the service of a true race, with all the renunciation that this entails for him. The mechanism of heredity is so complex, and the play of external influences so subject to chance, that it is not possible to predict who, among the children of a decadent society, will become such an individual - no more. that it is not possible to predict which newborn member of a tribe will one day aspire to something other than values and received ideas, or which child, brought up in a particular faith, will hasten to come out, as soon as that he can.

The exception is sometimes probable and always *possible* in a human group, however homogeneous it may be - which does not mean that *in practice*, we can or even must always take this into account: this would complicate relations between groups ad infinitum. Besides, the exception, if it represents something more than itself, changes groups whenever it can. If there was any Aztec who was shocked by the sacrifices offered to the gods of his people, it is to be assumed that this man was among the first to adopt the religion of the Spanish conquerors; and an Aryan from Europe who, in our time, feels nothing but contempt for the "Christian and democratic" values of the West, and dreams of a society like that of ancient Sparta, adheres, he has a taste for combat, with the Hitlerite faith.

* * *

It emerges from these observations that the concept of humanity does not correspond to any concrete reality, separable from that of all *living things* . The word and the upright posture, the only traits common to *all* men, are not enough to make them "brothers" *any of whom* would be closer to each other than any of them. 'them from a being of another species. There is therefore no moral obligation to love all men, unless one postulates one to love all.

living things, *including the most harmful insects* , because a man (or a group of men) who by nature or by choice spreads ugliness, lies and suffering, is *more* harmful than any insect evil. It would be absurd to fight one, and the *less* powerful, and therefore the least dangerous, while tolerating - and a fortiori, "loving" - the other.

So love the superior man, the Aryan worthy of the name: handsome, good, and courageous; responsible; capable of all sacrifices in view of the accomplishment of his task; the *healthy* and strong Aryan . It is your brother and your comrade in arms in the struggle of your race against the forces of disintegration; the one whose children will continue this sacred struggle alongside yours, when your body has returned to its elements.

Respect the man of noble races, other than yours, who leads, in a different framework, a parallel combat to yours, - to ours. He's your ally. He is our ally, even at the other end of the world.

Love all the living whose humble task is in no way opposed to yours, to ours: - simple-hearted men, honest, without vanity and without malice, and all animals, because they are beautiful , without exception, and without exception indifferent to any “idea”

whatsoever. Love them, and you will feel the Eternal in the gaze of their jet, amber or emerald eyes. Also loves trees, plants, water that flows in the grass and goes to the sea without knowing that it is going there: loves the mountains, the desert, the forest, the immense sky, full of light or full of clouds; for all this goes beyond man and reveals the Eternal to you.

But despises the human mass with the empty heart, the superficial mind; the selfish, cowardly and pretentious mass, who only live for their own well-being, and for what money can buy. Despise her, while using her, whenever you can. If she is of our race, and sufficiently pure, from her children can be born who, educated by us at a time when we will again have our say, will be worth infinitely more than her. This is even the best, perhaps the only service she can render. Whenever a man of good race, happily integrated into the “consumer society”, disappoints you, tell yourself that he does not count as a conscious individual; that *only his blood counts* . See in him only what a

breeder of purebred horses or dogs considers in each of his subjects: his pedigree. And let him speak: - what he says, what he thinks he thinks, does not matter.

As for the enemy of immutable values, the enemy of Nature and Life, - those who want to sacrifice the most beautiful to the least beautiful or the frankly ugly; the strong to the weak: the healthy to the suffering, even to the sick and the deficient; he who sets himself up, alone or in a group, against the Eternal, *fight him* with all the ardor of your heart, with all the strength of your arm, with all the efficiency of your intelligence. It is not necessary to

hate him, He follows his nature and fulfills *his* destiny by opposing eternal values. He plays *his* part in the cosmic dance without beginning or end. But, - and precisely for *this reason* - it is necessary and even urgent to fight it, and by all means, without respite and without weakness. For he is your absolute opposite - *our* opposite and, consequently, our natural enemy - in the merciless play of forces.

Fight it with detachment and with all your might: the Forts maintain a serene balance even in the most exhilarating fanaticism. Fight it with violence, fight it without violence -

as the case may be. Fight him by thinking day and night about the opposition that exists between your role and his.

*** * ***

Never underestimate the rites. Wherever they exist there is a certain order. And all order implies submission of the individual will, discipline, therefore renunciation; preparation for the search for the eternal.

All true religion is a path open to those who strive towards the Eternal, consciously or not. And there is no true religion without rites. And as soon as there are rites, however simple they may be, there is an outline of religion. I say “outline” because if the rite is necessary, even essential, to all true religion, it is not enough to create it. To this must be added a doctrine which is an expression of Tradition, that is to say which helps the faithful to live *eternal truths* . It is needless to say - for it is obvious - that among the people who nominally attach themselves to a given religion, each lives it more or less, and that the great majority (at least in times of decadence, such as ours) did not see her at all. We could

almost define an epoch of decadence by simply saying that it is a time when traditional doctrines, that is to say those which elevate the faithful to the contemplation of the eternal, cease to interest men, to except for a tiny minority.

In centuries when degeneration asserts itself and increases, strictly political doctrines take precedence in the minds and hearts of most people over traditional doctrines, generally called “religious”, and - what, perhaps, is even worse, - men use the names of different religions to wage battles which have, as their end, only personal and material advantages.

Properly political doctrines are, unlike those relating to Tradition, centered on immediate concerns and at most “historical” considerations, that is to say temporal; on which recurs *not* - that we will not see twice. A doctrine which helps its adherents to solve immediate problems of a political nature. even economic, *while teaching them truths which far transcend them, and by inculcating in them a corresponding scale of values, is something other than a political doctrine* . It is a *Weltanschauung*, a “vision of the Universe”. It would suffice to associate it with rites to make it the basis of a religion. And those of its members who have a sense of the rite, the need for the rite, - which they express as best they can by marking the auspicious or bad days, the happy or painful birthdays, linked to the history of their community; by visiting, on certain dates, places that are rich in *significance* for them - they are already faithful.

But, I repeat: so that a *Weltanschauung* , a vision of the Universe, a “philosophy”, can, once penetrated by the magic of the rite, become the basis of a true religion, it is necessary not only that it does not contain any internal contradiction, but even that its fundamental propositions are *true, not relatively, but absolutely* ; true in all times, and everywhere; true in time *and* outside of time; eternally. In other words, it must rest on nothing less than the laws of the cosmos; laws of Life without beginning or end; laws which apply to man, but which transcend man as well as all finite beings. It is necessary,

in short, that it is a question of a cosmic philosophy capable of being integrated into the eternal Tradition.

The so-called “liberating” doctrines are extremely rare, and even more rare are political doctrines (even if they are “philosophically” based) which fulfill this condition. If one of them, while not fulfilling *it* , allows itself,

under the pressure of a need of the human soul as old as man, to be associated with rites, it will tend to give birth to a *false* religion - a sacrilege organization, in other words, to *cons*-Tradition. This is the case with Marxism in our time, insofar as a semblance of ritual life has begun to creep into it. The humble and sincere Slavic peasant who, among many others, awaits, in front of Lenin's mausoleum, the moment when he will finally be allowed to meditate in the presence of the body, artificially rendered incorruptible, of the man who made of the ideas of the Jew Marx the basis of a world revolution, *is a faithful*. He came there on a pilgrimage, to nourish his soul with devotion, as his fathers would bow down, in some famous church, to a miraculous icon. The nourishment of the soul remained, or became again, for him, more important than that of the stomach. He would remain, if necessary, two days without eating or drinking, to live the minute when he passed in silence before the mummified flesh of Lenin. But the soul lives on truth; of contact with what *is*, everywhere and always. The untruths in which she believes divert her from this contact and leave her, sooner or later, on her hunger for the absolute. However, the whole philosophy of Marx, taken up by Lenin as the foundation of the proletarian state, is based on flagrant untruths: on the assertion that man is nothing other than what his economic environment does.

from him ; on the negation of the role of heredity, therefore of race; on the negation of the role of higher personalities (and races) in the unfolding of history. The sincere man, religiously devoted to the masters who have thus established error in principle, and unleashed, from it, a revolution on a world scale, unknowingly serves the Forces of disintegration; those that, in the more or less dualistic terminology of more than one traditional education,

Among the so-called political doctrines of the twentieth century, I know only one which, while being, in fact, infinitely

more than “political”, fulfills the *sine qua non* condition , without which it is not possible for a *Weltanschauung* , even with the help of the rite, to serve as the basis of a true religion, namely, which rests on truths eternal, far exceeding man and his immediate problems, not to mention the

particular people to whom it was first preached, and the problems which were then its own. Only one, I say; and I named true Aryan racism, in other words, Hitlerism.

* * *

In a passage from his novel “The Seven Colors", Robert Brasillach describes the ceremony of consecration of the new flags of the German Reich, at one of the major annual meetings in Nuremberg, at which he himself was present. After the grandiose parade of all the organizations which depended on the National Socialist Party or which were attached to it, the Führer solemnly advanced before the eyes of the five hundred thousand spectators, pressed on the bleachers of the immense stadium, over which hovered absolute silence.

He lifted the new banners one after the other, and put them in contact with the “Flag of Blood": the standard that his disciples had carried from the very beginning, during the putsch of November 9, 1923, and to which the blood of the Sixteen who fell that day had conferred a sacred character. Through him each flag became similar to this one; was

"loaded", like him, with mystical fluid, by participating in the sacrifice of the Sixteen. And the French writer notes, quite rightly, in this regard, that the man to whom the religious meaning of this gesture escapes, “does not understand anything about Hitlerism". He points out, in other words, that this *gesture is a rite* .

But this rite, which is added to many others, would never have sufficed to give Hitlerism the character of a religion, if it had not *already* been a doctrine more than -politics: a *Weltanschauung* . And above all, it would have been powerless to make of him a true religion, if, at the base of this Weltanschauung, there had not been eternal truths, and a whole attitude which was not (and does not remain), in last analysis, other than the very search for the eternal through what passes - the traditional attitude par excellence.

These words may sound strange in 1969, more than twenty-four years after Hitler's Germany defeated on

the military plan, and the collapse of the *political* structure that had been his. They may seem strange, now that one would seek in vain, in all the geographical space covered by the Third Reich, a visible sign of the resurgence of National Socialism as understood by the Führer, and that most of the organizations which , beyond the old borders of the Reich, claim to want to take over from the condemned Movement, are either pale imitations without soul, or only lamentable caricatures, sometimes in the service of other goals. But the value of a doctrine - its truth - has nothing to do with the material success or failure of its adherents. That success or that bankruptcy depends on whether the doctrine agrees or disagrees with the aspirations of the people at some point in history; and also of the fact that its members are or are not, from the military point of view, from the diplomatic point of view, from the point of view of the art of propaganda, able to impose themselves - and consequently to impose it - on their adversaries. Whether or not the doctrine is an expression of cosmic truth is irrelevant here. But he will give to *the long term* or wrong to the doctrine, in the sense that a society which refuses to accept a teaching in harmony with the eternal laws, and prefers untruths to it, works for its own disintegration; in other words, damns herself.

It is true that the Hitlerites were defeated on all fronts in 1945; it is true that the Third German Reich was dismembered; that the National Socialist Party no longer exists; that there are no longer, in Germany or elsewhere, any swastika flags on the windows, or streets bearing the Führer's name, or publications of any kind which exalt his memory. It is true that thousands of Germans have learned to despise or detest the One their parents had acclaimed, and that millions are no more interested in him and his teaching than if he had never lived. It remains nonetheless true that the essence of Hitler's doctrine is the very expression of eternal laws; of laws which govern not only man, but life; that it represents, as I wrote in a German language book,1 and the 1. “Die Weisheit des sternhellen Weltraumes”, in “Hart wie Kruppstahl”, completed in 1963 (Chapter III).

the choice placed before the world is, therefore, the same after 1945 as before. It is the acceptance of this more than human wisdom, it is this agreement with the spirit of Nature, that Hitlerism implies, *or else* the disintegration, the ethnic chaos, the decay of man; - separation from the Soul of the cosmos; *damnation* . It is - and the word is still mine - "Hitler or Hell". 1

The people of our planet seem to have chosen hell. This is what a decadent humanity invariably does. This is the very sign that we are in the middle of what the Hindu tradition calls Kali Yuga; - the Dark Age.

But the ages follow one another. The laws which regulate the succession remain.

It is also true that very many acts of violence were carried out in the name of Hitlerism, and that this is even what the herd of well-meaning people, “honest people”, deeply attached to it so obstinately. (in theory at least) to humanitarian values.

There are, however, two kinds of acts of violence, - or acts leading to violence - “performed in the name of doctrine”. There are those who, in *the spirit of the doctrine*, are necessary, or at least justifiable, in the circumstances in which they take place. And there are those who are not at all, and whose authors, far from being true followers of the doctrine, whose visible symbols they exhibit, in reality only represent themselves, and use the prestige of the doctrine, and of the authority which it confers on them, to promote their own interests, to satisfy personal vengeance, or simply to give free rein to their passions. There was, in the days of the Third German Reich, the man who denounced a Jew because, very sincerely, he believed him dangerous to the regime in which he saw the salvation of his own people. And there was the man who denounced a Jew - who took advantage of the power that the regime gave him, to denounce him. . . because he coveted her apartment.

There was the soldier - or the official - who obeyed orders. And there was the man who, under cover of the authority his uniform gave him, committed, 1. “Hitler or Hell”, in “Gold in the Furnace”, written 1948–49, (p. 416).

or caused to be committed, under the influence of anger, jealousy, or simply of his natural brutality or for unhealthy pleasure - unnecessary acts of violence, even cruelty, without having received any orders. There have always been, among the nominal adherents of any doctrine, and even more so among those which do not in principle repudiate violence, sincere fighters and opportunists; people who serve the cause to which they gave themselves body and soul, and people who pretended to give themselves to it, and who use it. (I say “the cause”, not “the doctrine.” Because we serve a cause, that is to say the application of a doctrine, the materialization of a dream in time, that either in the direction of time, or against the tide. A doctrine, on the other hand, has no use for

“service.” It is true or false, in accordance with the Laws of the cosmos, or in disagreement with them. the devotion of the world, added to the sacrifice of millions of martyrs, would not succeed in making it true, if it is false. And the resounding denial of its basic propositions by all the “scholars” and all the priests of the world, added to the hatred of all peoples, at all times, would not succeed in making it false, if it is true).

The unjustified acts of violence committed under the guise of “reason of state” by opportunists disguised as Hitlerites in no way touch the cause of the German Reich: the application of Hitlerism to the problems of Germany, at a given time; cause that, moreover, they served, instead of serving it. They affect even less Hitler's doctrine itself.

The acts of violence carried out in the spirit of Hitlerism - according to its underlying logic

- far from questioning the truth of it, underline it, on the contrary. For the application of a true doctrine - that is to say expressing the very laws of life - in a society, even a privileged one, of the Dark Age, in other words, in a society which, with the whole of humanity is, despite its progress on the technical level, and perhaps because of them, in regression from the point of view of Nature, can only be done “against time”; against the universal current of decadence that characterizes the Dark Age. And this is materially impossible without violence.

* * *

Among the proselytizing international religions, there is, to my knowledge, hardly any other than Buddhism which has spread practically without violence. And it should be noted that it is the religion of renunciation, the religion of “extinction” par excellence; that which, applied, absolutely, should, by exalting the monastic state, - like Jainism, its contemporary, confined to India, and like Catharism, many centuries later - incite man to leave the planet .

Christianity, centered on the love of man, the only living being created, (according to him)

“in the image of God”, has only spread widely by snatches or by violence, under the patronage of kings or emperors who believed to serve their interest by proclaiming it the state religion, and by imposing it on the conquered peoples. Countless crimes against man - and, in general, against the *superior* man- marked its expansion, from the massacre, in 782, by order of Charlemagne, at Verden sur l'Aller, of 4,500 German chiefs, faithful to the Gods of their fathers, to the pyres of the Holy Inquisition, - crimes which do not prevent that all that Christianity has been able to retain from eternal Tradition, does not remain unshakeable. And here it is a religion whose founder himself declared that his kingdom “is not of this world”; of a religion, therefore, to which violence is, in principle, foreign. If it is true that the acts of violence of his followers in no way diminish his value, as such, *he is all the more so* than those of the faithful of a doctrine, which is centered not on man, considered as a being “apart”, but on Life, and the endless struggle that it implies, - of a doctrine like 'Hitlerism, the spirit and application of which in this world can only go against the current of our time, - neither do they alter in any way the excellence of this one, as an expression of immutable laws.

A strictly political doctrine is judged by its success. A doctrine capable of receiving the consecration of the rite - and having already received it - is judged by its content of eternity, whatever the happy or unfortunate consequences of the efforts made to apply it on the political level.

16

On October 28, 1953, in front of a few comrades, very few, gathered in Holzminden an der Weser, the Hitlerite Felix. F. said to me: “Until 1945 we were a party; after 1945 we are the nucleus of a great international faith ”. He doubtless believed that, even in a time of universal decay, such as ours, the Forts of Aryan blood were still numerous enough and conscious enough to unite in a “great international faith”, around the only doctrine worthy of 'them.

Only time will tell if he was right or not. But I affirm now that, even if, stripped of all that it could contain of contingent, of temporal in its first expression, as a political doctrine, Hitlerism was never to succeed in imposing itself on the Aryan elite, wherever there is one, it would nonetheless remain the Way of the Forts, open to the Eternal; *their* asceticism, and that, at all times of accelerated decadence; at all “cycle ends”.

* * *

All *true* religions, all those which can be integrated into Tradition, lead to the Eternal, of course. But they don't all lead to the same people. The religions that I have called

“extinction” such as Buddhism, Jainism, and later Catharism, lead there the weary and the desperate for whom their lack of hope is suffering; the people who are rejected or broken by the endless struggle and who aspire to “get out”. The doctrines which preach *action* in detachment and enthusiasm *without hope*, addressed to the Forts; to those whom the struggle, even “useless”, never tires; and who need neither the anticipated vision of a paradise after death, nor that of a “better world” for their sons and their nephews, to act with zeal and to the end, according to what is , *for them* , duty.

The *Varnashrama Dharma* of the Hindus - religion based on the natural hierarchy of castes (therefore races, the Hindu caste being hereditary and having nothing to do with the goods that can be acquired) and on the natural succession of duties during a same man's life, - is a religion of the Forts. It

is dominated by the teaching of Detached Action, as it has come to us in the Bhagavad-Gîta. It was conceived as the basis of a traditional society, already decadent, no doubt, - the decline begins, in each time cycle, at the end of the

first Age, called Age of Truth, Satya Yuga, or Golden Age - but not in common with ours; infinitely nearer than it to the ideal or divine order.

Hitlerism considered in its essence, that is to say stripped of everything that links it to the political and economic contingencies of an era, is the religion of the Aryan Forts, in the face of a declining world, of a world of ethnic chaos, of contempt for living Nature, of stupid exaltation of “man” in all that he has of weak, sickly, oddly “individual”, different from other beings, 'a world of human selfishness (individual and collective), ugliness and cowardice. It is the reaction of some Forts of this originally noble race in front of such a world. And it is the one they offer to all their brethren.

There are, parallel to it, religions which exalt the same virtues, the same asceticism of detachment; which are based on the same glorification of endless combat and the same cult of Blood and Soil, but which are addressed to other races, - religions, sometimes very old, - but continually rejuvenated, rethought, thanks to the vitality of their followers.

Shintoism, based on the deification of heroes, ancestors, the Sun, and the soil of Japan itself, is one of them. Didn't a Japanese say to me in 1940: “Your National Socialism is, in our eyes, *Western Shintoism?* ; it is our own philosophy of the world, thought by Aryans, and preached to Aryans ”. Alas! In Gamagori, not far from Hiroshima, the Japanese have erected a temple to Tojo and to those whom the victors in 1945 killed with him as “war criminals”. *When* will we see monuments in Germany if not “temples” to the glory of all Germans, hanged on October 16, 1946 *and after* , until June 7, 1951 inclusive, for having been faithful to their faith, which is also ours, and having done *their* duty.

But this is another question.

Let us return to what constitutes the eternity of Hitlerism, that is to say to the character not only more-than-political but more than human - cosmic - of its basic truths, in particular of all those which concern race, biological reality, and the people, historical and social reality.

The Führer said to each of his compatriots and, beyond them, to each of his brethren and to every good man

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Race: “You are nothing; your people are everything ”. On the other hand, in Point Four of the famous Twenty-Five Points which constitute the program of the National Socialist Party, he indicated what, in his eyes, was the essence of the concept of “people”: “Cannot to be a citizen of the State than one who is a member of the people. Only those of Germanic blood can be a member of the (German) people ”. Hence it follows that no Jew is a citizen of the (German) state. 1

It is the pure and simple return to the ancient conception of the people: to that of the Germans, certainly, but also to that of the Greeks, to that of the Romans before the Empire; to that of people of all peoples, or almost. It is the negation of the Roman attitude of the centuries of decadence, which admitted that any inhabitant of the Empire, any subject of the Emperor, could become a “Roman citizen”, even if he was a Jew, like the was Paul of Tarsus, or Flavius Josephus, or Arab, like Emperor Philip, - and, later, it was enough to be a “Christian”, and of the same Church as the emperor, to be a “citizen”

Byzantine, able to access the highest charges. 2 It is the negation of the idea of “people”

and “citizen” as presented by the French Revolution, when, under the suggestion of Abbé Grégoire and others, the Constituent Assembly proclaimed “French”, all Jews residing in France and speaking French.

In other words, if a people is a historical and social reality, if common memories, glorious and painful, common customs and, in general a common language, are factors of cohesion between its members, it is also

more than that. He is attached to a great race. It is an Aryan or Mongolian, Australoid, Negro or Semitic people. It can, without ceasing to be a real people, contain a greater or lesser proportion of different sub-races, *provided that these are all part of the great race.* to which it relates. (The Führer himself was, physically, as "Alpine" as Nordic, and perhaps more. The brilliant and loyal Goebbels was an almost pure Mediterranean. And these are not the only great Germans nor the only prominent figures. of the Third Reich not to be one hundred percent Nordics.) 1. Text of Point Four of the Twenty-Five Points.

2. Like Leo "the Armenian", who acceded to the throne of Byzantium.

It is race in the broad sense of the word that gives the people their homogeneity over time; which means that it remains, despite political and economic upheavals, *always the same people* , and that the individual, by renouncing himself to put himself totally at his service, draws closer to the Eternal.

One could arguably say that neither people nor race nor man - not even life on a given planet - lasts forever. Besides, "duration", which is "time", has nothing to do with timeless eternity. It is not the indefinite succession of generations, physically and morally more or less similar to each other, but the ideal Archetype to which these generations come together to a certain extent; it is the perfect type of the race, towards which each specimen of this race *tends more* or less, which we consider when we speak of the "eternity of the race". The people who, alone in the midst of the ethnic chaos which is spreading more and more, everywhere, on earth, "devote all their energy" to saving from miscegenation and "to promoting their best racial elements", writes the Führer, "is sure of achieving mastery of the world sooner or later " 1 , (provided, of course, that it is a dynamic and creative people.) Indeed, he will live; it will remain a true people, while each of its competitors, more and more invaded, submerged in heterogeneous elements, will have ceased to be one - and by that very fact ceased to deserve (and to arouse) the sacrifice of valuable individuals.

The sincere man who, in accordance with the spirit of Aryan racism, that is to say of Hitlerism, or any other noble racism, stands aside in front of a real people who are his own; who, in order to serve him, he above all, tramples personal interest, money, pleasure, the glory of his own name, draws near to the eternal. His citizenship is devotion and asceticism.

It is still necessary that it is a real people that it serves. Because someone who devotes himself to a mixed “people”, in other words to a human community without race and without defined characters, which has only “people” in name, is wasting his time. His activity is a little less shocking than that of people who devote themselves to the service of the handicapped, the retarded, the deficient, human waste of all kinds, because the half-breed, if he is healthy in body,

1. “Mein Kampf”, German edition of 1935, p. 782.

is still usable. It would be better, all the same, for an individual of worth, exceptionally emerging from a “people” which is not one, that he devote himself in all humility to a true people of a superior race, or that he happy to serve the innocent life, the beautiful non-human life; let him defend the beast and the tree against man, or, if he can, combine the two activities. Perhaps then - if the widespread belief in India corresponds to the unknown reality - he will one day be reborn in a human community worthy of him. . . on condition that he does not act in view of such honor; that he never wants.

* * *

Never forget that race - the racial archetype towards which all generations of the same blood *tend* (with varying degrees of success) is eternity visible and tangible, concrete, in a way, and the only eternity that is to be the reach of all living things, as a consequence of which, simply by *living it* , - by faithfully and immutably prolonging their species, without any thought, - they are already leaving Time, by the door of individual renunciation.

It is curious that the more beings are foreign to the word and to the thought, the more they are steadfastly faithful to the race.

If we admit, as I would gladly do, that “the Divine sleeps in stone, awakens in the plant, feels in the animal, and thinks in man” (or at least in some men) we will admire first, in all bodies of the same chemical family, that is to say of an analogous atomic structure, this perfect agreement with the “type” which they represent and which they *cannot deny*, agreement we call their common function. We will also admire, and no less, the fidelity of the plants, - from the oak, the cedar, the conquering banyan, to the common dandelion, each to his race. There is no question here of spontaneous crossbreeding. It is not a question either in animals as long as they remain “in the natural state” that is to say out of contact with man, nor even in so-called “primitive” men. - among those who have remained, or are in the process of descending (by the poverty of the word and the growing absence of thought), to the level of primates deprived of articulated language, or even lower. The miscegenation began with the bad pride born of the word: the pride which pushed man to believe himself a being apart and to rebel against the brazen laws which bind him to the earth and to

life ; which made him dig an imaginary gap between himself and the rest of the living; who prompted him to perch his entire species on a pedestal; to despise, in the name of the false brotherhood of the word, the flagrant racial inequalities which exist there, and to think that he could with impunity ignore the prohibition to bring together what Nature has separated; that he was the “superior” being, above this prohibition, above divine laws.

Hitlerism represents, in the midst of ethnic chaos, in the midst of the physical and moral decadence of the world, the supreme effort to bring back the Aryan thinking of respect for the cosmic order as it is affirmed in the laws of development, conservation and disintegration of races; with a view to bringing him back of his own accord to submission to Nature, our Mother, *and* to bring there, willingly or by force, the *non*- thinking Aryan

, but nevertheless precious because of the possibilities of his descendants. The cult of the

“people” - both of the *Blood* and of the *Soil* - leads to the cult of the common race of peoples of the same blood, and to that of the Eternal Laws

which govern their conservation.

22

II

FAKE NATIONS AND TRUE RACISM

“ *We have to distinguish between the state as a vessel and the race as the content. This vessel only makes sense if it is able to preserve and protect its contents; otherwise it is worthless .* ”

Adolf Hitler (“Mein Kampf”, 1935 edition, p. 434)

Do not forget that it is considerations of race which distinguish a real people from a collectivity of men which does not deserve the name.

Such communities can be very different from each other. There are states where the population is a deeply mixed mass, where specimens of “pure” appearance, if there are any, have children who do not resemble them; where children of the same family, who nevertheless seems ethnically homogeneous, are *races different*: one Negroid, the other Mediterranean, or almost, the third, marked with strong Amerindian characteristics.

These are states, not peoples. There is, for example, a Brazilian state. There is a population (multiracial, and without segregation laws) who inhabit Brazil. There are no Brazilian people - nor, therefore, a Brazilian “nation”. The “common memories' ' and the

“common will to live together” cannot, what. what Ernest Renan might have thought, to make up for an almost total lack of racial homogeneity.

There are, on the other hand, states whose populations are made up of several peoples juxtaposed, but *not* fused together. This is the case of the United States of America, the Union of South Africa, Rhodesia, the Soviet Union, and India. It is by an abuse of language that one gives, to the general population of any one of these States, the name of

“people” or of “nation”. There is, in fact, no natural link, no *biological* link , between an

“American citizen” of Anglo-Saxon, Irish or Mediterranean origin, and another

“American citizen” Negro or mestizo, or Jew. What brings them together artificially is an administration

common and a way of life that the popularization of techniques tends to make outwardly similar. Aryans, Negroes, Jews, vote together, pay taxes to the same funds; receive the same assistance in the event of illness; listen to the same shows on the same radio and television sets, see the same movies, all eat the same canned food, all drink coca-cola.

Moreover, in the USA, as in the so-called “racist” states of Rhodesia and South Africa, and more, Aryans and Negroes belong to the same Christian churches; are Methodists, Anglicans, Lutherans, Catholics or “Jehovah's Witnesses”, as the case may be, but *always without distinction of race*. Since the realm of the true Christian is not of this world, biological considerations cannot be included. What brings together whole populations, absolutely different in blood, is the effort made by Christian missions and by political authority (the latter, apparently in the hands of the Aryans, in fact, in the hands of the Jews) to give them, no matter what, a *common civilization* . It goes without saying that the effort made to give them a common intellectual background, - to initiate them all, as far as possible, to the same sciences, to the same techniques and to the same “culture”, -

is exerted in the Same direction.

And this is true of the peoples who make up the Soviet Union, as of those who live in the USA or Rhodesia (where, as everyone knows, it is not, as in the Union of South Africa, a question of "development. separate from races ”, - *apartheid* - but gradual development of blacks according to the same guidelines as whites). This is true, with the difference that in the USSR it is the Marxist faith, one and indivisible, and not the multiplicity of Christian sects in the Anglo-Saxon world, which serves, or tends to serve as the cement between peoples, foreigners to each other by blood, upon which a similar administration and a common language (superimposed on their native languages) were imposed.

Either way, so much. in the USA than in the USSR, Argentina, or even in Rhodesia, or elsewhere, - wherever the more or less rapid generalization of a uniform material well-being, combined with the dissemination of common ideas and values , tends to impose, on human communities of different races, *a common civilization* , there is, more or less long term,

danger of inbreeding, therefore of disappearance of all the races present. For, whereas in living beings deprived of the word and starting from discursive thought, the infallible and all-powerful voice of blood alone regulates the couplings, it tends more and more, in man, to be dominated, stifled, neutralized by fallacious considerations concerning the

“common culture”, the “common tastes”, the “common ideas” and, in general, all that can be of primary importance for the “happiness” of two *individuals* , even that of two families, but which *is irrelevant* from the point of view of the survival of the race It should be noted that mixed marriages are, proportionally, much more frequent between

“intellectuals” than between manual workers of different races.

The voice of blood - the healthy instinct of sexual separation from any person who is biologically different from oneself - is, however, all the *less* dominated, as the races involved are more visibly foreign to each other. This is the reason why the interbreeding between Aryans and Negroes has not (yet) caused all the devastation that one might have feared in the United States. It is also the one that explains why *apartheid* is, in fact, practically complete between Aryans and Blacks, both in the Union of South Africa and in Rhodesia (where Blacks are however invited to participate in white civilization) while it is much less so - even in these country, without betting of the United States of America, and of Western Europe, - between Aryans and Jews, provided that these Jews are “white”.

It is she who explains this confusion, so often disastrous, between “Aryan” and “White”.

There is therefore, in any population made up of racial groups still separate although living on the same soil, a perpetual conflict between the general tendency of human history towards uniformity within ethnic chaos, and the reaction to it. the self-preservation instinct of each race - the healthy tendency of any clearly characterized living group which is also manifested in man. Whatever ultimately wins, the population in question will never become a real people. If, favored by the diffusion of a uniform way of life as well as of a common “knowledge”, and especially of self-distant common anti-racist

“values”, the gangrene of interbreeding is gradually gaining the entire population, it is, for this, the irremediable decadence: the end of all culture, the end of all creation

disinterested, that is to say of any activity other than that which consists in “producing”

always more, in order to acquire more and more material well-being. If, on the contrary, it is the healthy tendency of each race to remain separate from the others that prevails, the population will retain its heterogeneity. It will not become “a people” - much less a

“nation It will remain what it is, namely a juxtaposition of two or more races living in harmony with each other to the extent that their primary diversity is recognized. and *accepted* .

In such a society, the “people” before which each individual must step aside - the people who are “everything” for him, while he himself is “nothing” - cannot be other than *his* own racial group.

The Union of South Africa, so decried by anti-Hitlerites around the world for its so-called

“racism”, *is not such* a multiracial state, or only very incompletely, despite its official program. of “separate development of races”. It is only very incompletely so because, just like Rhodesia which, for its part, denies

exalting racism, and like the USA which, despite the continued resistance of its segregationists, is fighting it, it confuses, as I I said earlier,

“Aryan” and “White”. Far, for example, from removing the Jews from key positions in the country and, in general, from any profession in the exercise of which they are likely to acquire political or cultural influence, it gives them, to because of their *color* alone, all the advantages enjoyed by the “Whites”, advantages that she refuses to the Aryans of Asia, however illogical that is, and that, even if, (like most Brahmans and many “Khatris” of Punjab), they *are* fair complexion. Crossbreeding between Aryans and Jews is not prohibited in the so-called racist Union of South Africa - any more than it is elsewhere.

(It has *never* been so in any country of Christian population, if the Jew - or the Jewess -

had, by baptism, been received into the religious community of her partner. He was so only in the Third German Reich, a State whose true religion was that of Blood and Soil, -

and, it is again, since 1955,.. in the State of Israel, whose people believe themselves, to the exclusion of everything else, “chosen of God”.)

It is true that wherever there are two or more

human races, whose nationals all or almost all adhere to a centered religion, like Christianity. on “man”, in the long run, a tendency to interbreeding emerges. *All true racism implies the negation of the dogma of the immense value of “man” whoever he may be; the negation of the “apart” character of man* , and his integration into all other living species; the negation of the legal equality of “souls” as well as of men's bodies.

It emerges that, only one is immune to interbreeding or - and this is already *something* -

that only one is capable of fighting it with enough vigor and perseverance to preserve at least its racial elite, a population of several *united* races. *in the common acceptance of a doctrine founded on the natural hierarchy of races, therefore on their inequality* , and therefore on the complete integration of man, himself diverse, into the world of Life, one in his essence , infinitely varied in its manifestations. Only a population united in the common acceptance of a doctrine according to which the call to leveling down can triumph over this Force of disintegration, particularly active in the Dark Ages. *neither the duties nor the rights are the same for all men* . Such is - such has always been, at least since the first Aryan invasions, sixty centuries old - the enormous population of the East Indies.

I will now tell you about India, so that you can once again be proud to be Aryan.

* * *

To understand the history of the peoples who inhabit this vast portion of the continent -

which includes, in fact, in addition to the current “Indian Republic”, the two “Pakistans”

1 and the island of Ceylon; a surface, in all, equal to that of Europe minus Russia - you must refer to the distant time when the first Aryan tribes, coming from the North, descended in successive waves on the Pays-des-Sept-Rivières (the Sapta Sindhu of the Sanskrit

1. This was written., Before East Bengal ceased to be called “Pakistan”, to become “Bangladesh”, which simply means “Bengal”.

Scriptures) by the famous Pass of Khaïber, the Voie des Couquérants.

It was, according to Bal Gangadhar Tilak, commonly called Lokamanya 1 Tilak; this Brahmin of Maharashtra, both scholar and mathematician, who demonstrated it by astronomical considerations - before the fourth

millennium before the Christian era, therefore at the time of the very first Egyptian dynasties, several centuries before the construction of the pyramids of Giza; at the time when, in Mesopotamia, the Sumerian civilization flourished in its oldest centers: in Erech, in Nippur, in Eridu, some fifteen hundred years before Sargon of Agade. And the *Aryas*- which, in Sanskrit, means “those who command”, in other words, the men of the race of the lords, - came, still according to Tilak, from the far North. They were the brothers of those who, closer to the common cradle of the race, were one day to be called the Germans, the Hellenes, the Latins, and whose languages presented deep similarities with theirs. Their ancestors had lived beyond the Arctic Circle, at a time when the lands of this region still enjoyed a temperate climate - that is to say before the axis of our planet tilted further. twenty-three degrees.

They had awaited in worship the return of the Sun - the victory of the Day after the long nights streaked with aurora borealis - and they had sung the splendor of the sky and venerated the stars (the “brilliant” or “Devas”) which did not did not go to bed, During the centuries that they had taken to cover, in stages, the immense distance which separated them from the divine arctic homeland, the Aryas had preserved some of these hymns. Their bards had composed others, and soon, during the gradual conquest of the hot lands, where to improvise new ones. For a very long time transmitted from mouth to mouth, 1009 of these poems - finally *written* - have come down to us. The whole constitutes the Rig Veda-the oldest sacred text in India, which pious Brahmans still chant today.

Try to picture to yourself these ancient warriors and priests of *our* race, advancing step by step, at the most, a few kilometers a day. At the center of their invading cohort, 1. “Honored with men”.

which stretched out like a river, were grouped the large wagons with wooden wheels, in which were piled the women, the children, the luggage. Oxen were pulling them slowly and steadily. On either side came the men, on foot or on horseback, all solidly armed. The fighters with the safest arm - those who had proven their worth during long journeys -

led and brought up the rear. In the evening, we stopped. The animals were dressed; the tanks were placed around the camp; and after having sacrificed to the Devas, we ate and drank. The warriors took turns standing guard around the chariots. And those who could dispose of their time gathered around the fires, and listened, until very late in the morning, to the tales of the elders of the tribe or the songs of the bards. For the first time, the harmonious syllables of an Aryan language - “Indo-European” - echoed under the Indian sky. Who then could have predicted that they would resonate, another sixty centuries later, in all the languages north of the Vindhyas Mountains, to Bengal, to Assam, to the borders of the yellow world?

In the morning, after having purified oneself in clear water from some source except that of the Indus itself or one of its tributaries and after having recited the praises prescribed to Surya, Victorious Light, Fecundating Heat, Soul and Intelligence of the world, we resumed the predestined march.

India then - much less populated and much more beautiful than today; covered for the most part endless forests full of noble felines, deer and elephants, - had already, in some regions, particularly in Sindh and Punjab, given birth to a brilliant civilization, technically superior to that of the Aryas : the civilization “of the Indus Valley”. This was the work of a race with dark skin, supple black hair, fine ties; intelligent, industrious, commercial, mystical also, sometimes, and *peaceful race* , of the Dravidians whom one has, not without reason, brought closer to the Sumerians 1 . These people had built cities in height, of which many houses (say the archaeologists) reached

1. HR Hall, “Ancient History of the Near East”, Ninth edition, p. 173-174.

seven or eight floors. And they practiced the mass production of everyday items - among others, painted vases - of impressive uniformity. They worshiped Mother Goddesses and, apparently, already knew the arduous techniques of *yoga* . They had no, or almost no, weapons, and were inferior to the Aryas in everything that concerned not only war, but also

organization, collective discipline, civic sense. They were, in India at the time of the Aryan conquest, which was slow, and during the centuries which followed it, what the pre-Hellenic Minoans and Aegeans were in Greece, during and after the conquest of the country by the Hellenes: masters, in some areas, but, despite everything, “second-class citizens,” submissive to their conquerors.

But they were not the only ones to obstruct (although weakly no doubt) the installation in force of the newcomers. Behind them, deep in all the forests, lived in their huts of leaves and branches, or in natural shelters, the immemorial ancestors of the Negroids, the Mongoloids, and the Munda-type men who still form a part numerically today. significant population of India: Veddas of Ceylon, Khashias, Loushaïs, Mikirs, Miris, Nagas, Koukis etc., of Assam, Santals of Bihar and Bengal; of the Gonds and Bhils of central India.

The Aryas were a few thousand, - perhaps, over time, a few tens of thousands - in front of all these hostile peoples and tribes, which they called *Dasyus* , or dwellers of the woods, or. . . the *Rakshasas* or demons. It is possible that they found, already in force in the society of Harappa and Mohenjo-Daro, a hereditary system of division of labor. But it was they who gave such a system, if it existed, *racial significance* , and classified the population of India into immutable *castes* . They could not do otherwise if they wanted to preserve their physical and moral characteristics for their Aryan race, in other words, if they wanted to *survive* .

They probably began by mixing freely, if not with the Aborigines at least with the Dravidians, technically more advanced than them. . . until they grasped, in all its tragic horror, the danger of interbreeding. It was then that the caste system was formed: the division of the population of the Indies into a minority of "dwijas" or twice-born Arya, (because

they had to know this “second birth” which the spiritual initiation represents), and an immense majority of Shudras, people with dark skin, intended for servile work. At the bottom of the scale - out of all caste - were rejected the Negroids, Negro-Mongoloids and people of the Munda type:

the oldest inhabitants of Indian soil. The “twice-born” shared power. Spiritual authority was henceforth the privilege of the Brahmans; temporal power, that of the Kshatriyas; and this power which already gave, in a society much less attached than ours to material goods, wealth, born of commerce, the prerogative of the Vaishyas.

Disinterested scientific knowledge and above all spiritual knowledge was reserved for the Aryas, and very soon only for the Brahmans and Kshatriyas. It was unthinkable that a young Soudra, even exceptionally gifted, - and all the more reason a Chandala, below any caste - were taught the supreme truths, or that he was taught to recite, even that recited before him the most beautiful invocations to the Devas or the most powerful ritual formulas. Frightful penalties awaited those who would have dared to transgress this defense, *and* those in favor of whom, it would have been transgressed.

Since then, many things have happened, many transformations have upset Indian society, like all societies. In spite of everything, forbidden unions took place; children were born whose parents did not belong to the same caste. But instead of rejecting these children (with their parents) into the outer darkness - to report the "untouchables", they and their descendants, forever, as it should be done later - it was *first content* to treat each cross product as the origin of a new caste, and marry it - with some other product of a similar cross. There is, in the “Laws of Manu”, a whole classification of these sub-castes whose number, already at the time of the writing of the book, was considerable. Today, the subdivisions of the Hindu population which deserve the name of castes, that is, those within each of which people, holding themselves as equals in dignity, can sit at the same meals and also to marry, are no longer “four,” as at the beginning, but more than two thousand. We no longer distinguish, physically, the members of two neighboring castes, for example, a Kayastha from Bengal (from the

caste of scribes) of a Boïdya (of the caste of doctors) or a Teli (of the caste of oil merchants) of a Tanti, or weaver. But we still distinguish, and very clearly, a Hindu of very high caste, Brahmin or Kshattriya, in other words an Indo-European Hindu, from a Hindu who is not or even less so, and this,

above all, in the north of the peninsula, the oldest Aryanized region. One could photograph and classify specimens of all both racial and professional groups in India. We would thus obtain a huge collection of types gradually going from Negroid or even Australoid to pure Aryan - an Aryan often purer than the majority of his brethren in Europe, (at least in Southern Europe). . There is maybe, *very* light), with brown or gray eyes (exceptionally blue or blue-green), hair ranging from black to reddish brown, with perfectly Indo-European features. It is little, one will say. This is a lot if we remember that at least sixty centuries separate the present day from the time when the first Aryan tribes emerged from the Khyber Pass. And this is in any case sufficient so that no Aryan in the world can, if he is racially conscious, desire "the unity of India" by the outright removal of caste "taboos", and the intensive interbreeding that would result.

In any case, the facts that I have just recalled here clearly show that the Indies are no more "a people" than are the United States of America, the Soviet Union or the South African Union.

But there is a difference: while in each of these countries a common dogmatic faith, the dissemination of which is encouraged - and a clearly anti-racist faith, or one concerning the other world and indifferent to racial issues, let it be it is Marxism or any form of Christianity whatsoever - tends, in spite of everything, to bring the races together; constitutes, in any case, a permanent brake on the instinct of segregation, in India, it is the opposite which occurs. There *the religious tradition itself proclaims the congenital inequality of "souls" as well as of bodies, and the natural hierarchy of races, dominated by*

Aryan race - in exactly the same spirit as Hitlerism - *and thus encourages segregation* .

Over the centuries, we have tried, either in the name of a philosophy denying Life, or in the name of "practical necessities", to kill this racist tradition. We did not succeed.

Buddhism referred its followers to monastic life, but had *in practice as* a result of mixing the castes without causing the extinction of the human species. He ended up being swept from India. Guru Govinda Singh, the founder of the Sikh warrior sect, had wanted to take his followers from all castes, claiming to take into account only the individual worth of each man. But this concern for combative efficiency, this requirement for essentially Aryan qualities such as the spirit of sacrifice, the sense of responsibility, the joyful acceptance of discipline, even a very hard one, etc. . . ., have resulted in it being *mostly* Hindus from Aryan castes who came to him, One only has to look at the Sikhs to see it.

No Government of the present "Indian Republic" will succeed where Guru Govinda Singh and, centuries before him, the Buddha himself, failed. India will remain the country of castes as opposed to "classes"; the land of hierarchical races and subraces, where the pure Aryan (or supposedly so) without money, without a position - the beggar Brahmin, who sleeps on a bench or on the grass of a public square - *is honored*, and will be led to the best place, among his peers by blood, to a wedding banquet, for example, where he will not be missed. They will remain the country where, on the other hand, the man of inferior race - the Shudra and, all the more so the Untouchable, even a millionaire (and there are, nowadays, untouchable millionaires) - will continue to be, at least in Orthodox circles, relegated to the rank assigned to those of the same origin as him; . . . somewhere *outside* the banquet hall, and that in spite of his wealth and, what is more, in spite of his knowledge, if he has any - for wealth and knowledge are acquired; only blood is the gift of the Gods.

In other words, India will never be "a nation". Nor will they - hopefully at least - be ethnic chaos *without a* racial elite: the caste system, even with its current weaknesses, will save them from such a fate. They will remain an association of peoples and races, united by the only common civilization which is in accord with their hierarchy.

natural . Because Hinduism is more than a religion in the sense in which we hear this word today in the West. It is a civilization; a civilization

dominated by Aryan racism, made acceptable to many non-Aryan races, thanks to the dogma of *karma* and the transmigration of souls.

If one day Hitlerism succeeded in conquering Europe, it seems to me almost certain that over the following centuries the mentality of the average European would come closer and closer to that of the Orthodox Hindu of n 'any caste.

I will tell you, as an illustration of this, an episode from my life in India.

It was during the glorious year - 1940 - shortly after the start of the French campaign. I was living in Calcutta - unfortunately, despite my best efforts, I had not managed to return to Europe *in time* . And I had a young servant named Khudiram, a fifteen year old teenager, Soudra, from the Mahishya sub-caste (West Bengal farming community), very dark skinned, with slightly slanted eyes, with a face. flat - not Aryan at all! - and perfectly illiterate. One morning, coming back from the fish market (where he went every day to buy something to feed the cats) this boy said to me triumphantly: “ *Mem Saheb* , I worship your Führer, and wish with all my heart that he wins the war! ”

I was speechless. “Khudiram,” I said, “do you worship him only because you know, like everyone else, that he is victorious? You don't know anything about the story of his life and his actions ".

“It may be,” the teenager replied, “that I’m just ignorant. But this morning I got to know a “grown-up” at the market who is at least twenty years old and can read. And he told me that your Führer is fighting, in Europe, in order to root out the Bible, which he wants to replace with the Bhagavad-Gita ".

I was speechless again. I thought, in the blink of an eye: "The Führer would be very surprised if he knew how to interpret his doctrine in the Halls of Calcutta!" Then I recalled a passage from Song I of the Bhagavad-Gîta, as I knew it in the beautiful translation of Eugène Burnouf: “From the corruption of women proceeds the confusion of castes -

therefore of races. “From the confusion of castes comes the loss of memory; from the loss of memory comes the loss of

understanding, and of it all evils ”1. And I thought, "What else has Adolf Hitler done, but repeat these eternal words, and act according to their mind?"

I said to Khudiram: “The 'great' you speak of was right. Repeat what he taught you to anyone who wants to hear you. I give you a day off for this purpose - and a rupee to pay for a cup of tea for your friends. Go, and use your freedom for a good Cause! ”

The kid, very happy, was about to leave the kitchen where this interview had taken place.

I couldn't help but hold him back for a moment, and ask him what made him so enthusiastically want this “New Order” which, however, hardly favored people of his race.

“Do you know, Khudiram,” I said to him, “that to replace the Bible with the Bhagavad-Gita” in distant Europe and in all the countries which come under its influence, would be equivalent to extending to practically the whole earth a a caste system parallel to that of the Indies? And do you know that as Soudra you wouldn't have any chance of promotion in my Führer's "New Order"? And do you love him despite that? "

I will never forget the teenager's response - the response of the non-Aryan masses in India, loyal to a racist Tradition that goes beyond them, from the mouth of an illiterate youth. “Certainly I know that. I want your Führer to win because the order he tries to establish wherever he can *is in accordance with the spirit of the Shastras* ; because it is the divine order; the *true* order . No matter what place he gives me, to me! *I am nothing; I do not count. It's the truth that counts*. If I was born into a very humble caste, it is because I deserved it. I have faulted, and seriously, in my past lives. If, in this life, I remain faithful to the rules of my caste: if I do not eat prohibited foods; if I marry a girl among those that are allowed to me, and do not desire any of the others, I will be reborn a little higher in the scale of beings. And if I persevere, from life to life, in the path of purity, who knows? One day - in

many centuries - perhaps I will be reborn as a Brahmin? Or among these new Aryas of Europe who also worship your Führer? ”

I thought of the men of my race who once had

1. Bhagawad-Gîta, I, verses 41 and following.

in successive waves, descended the Khaïber Pass. The child of the Tropics paid homage to them after sixty centuries. And I thought of my German comrades - my brothers in the Hitlerite faith - whose armored divisions then followed each other along the roads of France. The child of the Tropics paid homage to them too, because their faith is the modern expression of the Aryan Tradition of always.

* * *

You will say to me: “If the Indies are not a nation and could not become one, why to have exalted the“ Indian nation ”in writings which made, in their time, some noise? 1 Why, in particular, have you spread on the first page of one of your books a “sentence as false as this one: 'Make every Hindu an Indian nationalist, and every Indian nationalist a Hindu”?

2 . I will now explain this apparent contradiction to you.

To understand - and justify - it takes you to remember that British colonialism in India was essentially different from that of the first Aryans, as well as that of their successors distant, Greeks of *after the* invasion of Alexander. The ancient Aryas worshiped the Devas but did not despise the Gods of other peoples, and even paid homage to them on occasion.

The Greeks worshiped their many deities - the twelve Olympians, and a host of others -

but did not disdain sacrifice to foreign gods, whom they identified with theirs, moreover, whenever they could. Both were proud of their race, and wanted to keep it pure. But none of them believed that political or social

institutions that were good for their people were good for *all.* the peoples. None was the victim of the superstition of “man”, and of the relentless desire for human “happiness”, linked to the conception of universal, linear and indefinite “progress”. Also, while exploiting the colonized according to the right which the conquest gave them, while sometimes using their own institutions in order to better exploit them, they left them alone. Racism

1. “Warning to the Hindus” (1938) and “Non-Hindu Indians and Indian Unity” (1940).

2. “Warning to the Hindus” (1938).

Aryan - by the way, *all* true racism *is by nature tolerant* , strange as it may seem to most of our contemporaries. There are only those who are intolerant *by nature,* whom a gentle madness, maintained by faith in a certain number of fatal untruths, prompts to “love all men (and men only); the only intolerant by necessity are those who come up against them on all sides, are forced to defend themselves against them by all means within their reach.

The English who, in the eighteenth and nineteenth centuries, tore India, piece by piece, from the domination of the Great Mughals (and some Hindu princes) were, like the founders of the kingdoms of Bactres and Sangala, twenty -two centuries ago, purebred Aryans, therefore, in general, disposed to tolerance. Also, did they not try to forcefully change the customs and beliefs of the Hindus *or* Muslims, who are not opposed to their exploitation of the country. But they were Christians, or at least of Christian formation, and had inherited from Christianity (if only in theory) the “love of all men” and the belief, the basis of modern democracies, that “all men ”have the same rights and the same duties.

In addition to that, they had kept from him that fundamentally Jewish intolerance, which Christianity itself inherited from its very first faithful, raised in the faith of the “jealous God”. Also, they encouraged the work of Christian missionaries in India, and they suppressed, over time, certain customs that *the* shocked; in particular the sacrifice (in principle voluntary)

of widows on the funeral pyre of their husbands, and *especially*, they introduced little by little in the country, by teaching their schools *and* by a series of political reforms, the dogmas of Democracy and the spirit of the Declaration of Human Rights.

England's real crime against India is *not* to have exploited its land and its people on an unprecedented scale, but rather to have instilled in thousands of upper-caste Hindus, principles democratic anti-racist, anti-traditional, as well as a humanitarianism of bad quality, if not a true anthropocentrism; and finally to have introduced into the administration of this vast portion of the continent measures tending to favor the *less* valuable racial elements of the population. One of the most shocking of these measures, object

of immense and long agitation, but finally applied even before the war of 1939–1945, is known as the “communal award”. It consisted in having the members of the provincial legislative assemblies elected “by religious communities” - genuine indigenous parliaments composed (in theory) of “representatives of the people” from regions most of which are as large as France or Great Britain, and contain million inhabitants (all voters, of course! Where else would Democracy be?)

For example, the number of Muslim deputies had to be fifty-five percent of the total number of representatives in the Bengal Assembly, because fifty-five percent of the inhabitants of the province were Muslims at the time. The Assam Legislative Assembly needed to have a number of Christian deputies proportional to the number of Christians

- almost all of them Aborigines, converted by missionaries - in the total population of Assam. Even more: the Untouchables had to be represented in proportion to their number in each province. Hence the existence, in each province, of regions (in English

“constituencies”) of which the electoral lists, of any political party whatsoever, had to include only Christians, or only Muslims, or only Untouchables . Voters - that is to say, all inhabitants of full age in terms of age - had no other choice, regardless of their own caste or religion, but to

vote for one of these candidates or . . . to place a blank ballot in the ballot box. It was a system conceived and worked out for the very purpose of removing from the Hindus in general, but above all from the Hindus of the upper castes, - thus from the Aryan elite of India - all political power, already in the administration more and more.

more “Indianized” than the English themselves set up, before their departure, which they felt was inevitable. It was imposed by the final authority of the colonial power. You couldn't change anything. From the Aryan racist point of view, one could only try to limit the harm that could only result from its application. And for that, one had to act as if one accepted the absurd principle of the right of the majority in power, regardless of its value, simply because it represents the great number, and. . . strive to make Hindus a majority at the expense of other communities.

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It was therefore necessary to work to give the most backward or the most degenerated aborigines - the semi-savages of the mountains of Assam - a (false) Hindu conscience.

They had to be made to proclaim themselves “Hindus", sincerely, telling them that Hinduism is tolerant, but forgetting to tell them about the caste system. It was necessary to strive to bring (or rather to bring back) the Christian and the Indian Moslem, (the one, and the other, in general, resulting from Hindus of low caste converted to one of the two foreign religions) to Hinduism. And for that, it was necessary to overcome the reluctance of a great number of Hindus to accept them, because *never* before had Hinduism readmitted into its midst someone who had left it, or who had been rejected by it. We could *go out of* his caste. . . and fall into untouchability. We are *not returning*. However, it was necessary, so that the power does not *entirely* return to the non-Aryan majority of the population of India, to change that. Because only a (false) nationalism - a European-style nationalism, necessarily false in the case of any *multiracial* society , - could unite the Hindus, as best they could, (rather badly than good, but better badly than not at all).

!) under a no less false parliamentary system, imposed on them against their tradition and against *the* Aryan Tradition, of which their elite remained until then the depository.

I was then employed as a lecturer and as a "missionary of Hinduism" by the "Hindu Mission", a half-religious, half-political organization which, for more than thirty years already, had been striving to recover from Hinduism all those who were (or whose fathers were) out of it, for whatever reason. Full of bitterness towards historical Christianity because of the role it played in the West, - ardent admirer of Emperor Julian and Hypatia, no less than of Wittekind, already before realizing that I was, in fact, Hitler, - I once introduced myself to the President of the Mission, Swami Satyananda. I had offered my services to him. He asked me what attracted me to India, and I quoted him, translating them into Bengali,

" *Rama, Daçarathide honored with the*

Brahmans,

You whose blood is pure, You whose body is

white ,

39

Said Lakshmana, hi, sparkling tamer

Of all the profane races! " 1

I had told him that I was Hitler and Pagan - still regretting the conversion, by snatch or by force, of my native Europe to the religion of Paul of Tarsus - and that I wanted to work to prevent the one and last country from to have kept (in part at least) the Aryan Gods -

India - from following the bad example of the West and from falling, too, under the spiritual influence of the Jews. I told him I wanted to help make India *our ally*, in the fight against false "values". He had accepted me and given me full freedom of expression provided that he told me, I place

myself, in my speeches to crowds, “from the Hindu point of view” and that I “take into account the particular circumstances. from the country". “I consider”, he added, ``your Master as an Incarnation of Vishnu, an expression of the divine Force which preserves what deserves to be preserved. And his disciples are in my eyes our spiritual brothers. But you will have to make concessions here, at least as long as the English are there; otherwise you will not be able to compete with the propaganda of Christian missionaries who preach “man”, regardless of race. Think about it!

I had to “think about it”! No appeal to a mass, and especially to a multiracial mass, is possible without certain compromises. We could not ask the Soudras (or the Untouchables) converted to religions of equality, to come out and reintegrate Hinduism, without giving them *the impression that* they would lose none of their acquired “rights”.

. And *it was necessary that* they return to Hinduism, not for the salvation of their souls, which no one cared about (and myself less than any other) and which, moreover, the most orthodox Hindu believes possible within all - or even outside of any - religion, but. . . so that there could be a Hindu majority in the Assembly of Bengal, the Assembly of Assam, and that of Bihar (the three provinces that I had to go through in turn, preaching solidarity Hindu and the common front against “invasive and intolerant foreign religions”). They had to reintegrate *Hinduism of their own free will* , in order to 1. Leconte de Lisle (The Arc of Çiva; Ancient Poems).

that *the racial elite* of India, also Hindu, could remain in power, where they were there, and take power, where they did not have it. However, they did not have the disinterested attitude of Khudiram in the face of Aryan racism - otherwise they would never have left Hinduism. So we shouldn't talk to them about Aryan racism, but about “Indian nationalism”. It was necessary to use “Indian nationalism” both to attract the lower castes and the Aborigines converted to Christianity, and to encourage the high caste Hindus not to reject them - and thereby deprive themselves of their votes in legislative elections, since legislative elections there were, unfortunately, and since all were voters.

The English administration, antiracist in principle (despite a racial segregation limited to worldly relations, and which did not apply to Jews, moreover) made no difference between a Brahmin, Indo-European by blood and mentality, and the last of the Nagas or Koukis of Assam, especially if the latter represented in the Assembly either the Christians or the "shedule castes", that is to say the Untouchables, of his province. It was not my fault if she had this attitude, and if she tended to “Indianize” as much as she could and the legislative bodies and the public services, in this spirit that was other than that of decadent Europe; of that Europe which would soon reject Hitler's renaissance with the stupid vehemence we know.

* * *

If we had won the war, India - that she would have remained “British”, which is unlikely, despite the Führer's desire (before the war) not to touch the British colonial empire, - or that 'it had become independent - would have very quickly got rid of the democratic reforms introduced by the English, and would have returned to its immemorial tradition: to the Tradition of the Aryas. It would no doubt have been ruled, nominally, by the famous Subhas Chandra Bose, the official collaborator of the Berlin-Tokyo Axis Powers, known to all, and in fact by the man who introduced Subhas Chandra Bose to the Japanese, and persuaded them, despite their hesitation, to accept him as an ally. This man - I dare to write it without boasting, but with legitimate pride - is none other than the one who, at the very beginning of the war,

gave me his name and protection: Sri Asit Krishna Mukherji, the former editor of the magazine “New Mercury” (the only distinctly Hitler periodical to appear in India from 1935 to 1937) and the man whose Herr von Selsam , Consul General of Germany in Calcutta at the time, wrote in a letter that I read, “No one in Asia served the German Reich as zealously and efficiently as he did.”

I had the honor of knowing Subhas Chandra Bose personally, and this long *before I* met Sri AK Mukherji.

Bengali of the very cultivated caste of scribes or Kayasthas, he was, above all, *an Indian nationalist*, that is to say, a man who, in his ardent desire to see India become a nation, and in his incomprehension of the deep reasons, explained above, why it cannot be one, considered it and was already treating her as if she had been. Sri AK Mukherji was, and still is, a Brahmin aware of his distant northern ties, and a man of tradition. Hitler's philosophy attracted him because it was in accord with the eternal truth expressed in the Sanskrit Scriptures. Subhas Chandra Bose fought against English domination; Sri AK

Mukherji, the erroneous application of democracy (which only makes sense between equals) to a huge multiracial population. Both collaborated with the Third German Reich and with its ally, the Japan of Tojo, the first, “by accident”, the second, on principle. Let me explain. If, in 1936, Adolf Hitler had been able to realize his dream of an understanding with England, of which he was ready to “respect the colonial empire”, and if, in agreement with her, he had immediately turned to against Soviet Russia, Subhas Chandra Bose (and, with him, the vast majority of India's nationalists), would have been Russia's ally against England *and against him* . His collaboration with him was of a *purely political* nature . He himself made it clear in Calcutta, as early as 1938, in a resounding speech in which I was present, and in which he brought India's alliance closer to "the powers of the Berlin-Rome-Tokyo Axis" , and in particular with National Socialist Germany, in the case of a Second World War, of that which Sir Roger Casement, Irish patriot, had tried to establish with the Germany of William II, against England, during the war of

1914–1918. The enemies of our enemies are in principle our friends, whatever faith they profess.

But in this case, Sri AK Mukherji would have been indirectly - the ally of England. The friends of our friends, and, a *fortiori of* those whom we hold for our brothers in the faith, are our friends. Sri AK Mukherji certainly wanted autonomy for India, but not just any

“autonomy”, and not at any price. He did not want an “independent” India in which dominated either the Marxist influence, or that of parliamentarism as the English had preached: “One man, one vote”, any mammal with two legs, since the The purest Aryan to the Kouki of the mountains of Assam, being considered “a man” - “a man”. But after a war in which National Socialist Germany, England's ally against Bolshevism, would have emerged victorious, there would no longer be any question of “humanitarian and democratic principles”, of racial equality and other nonsense, in India or elsewhere.

England itself would have emerged, *against* him.) I have often wondered to what extent the few Englishmen who seriously wanted their country's collaboration with the German Reich - those Englishmen who were, almost all, from the start of World War II, interned “preventively” in the name of the Law 18 B, *realized* the magnitude of the transformation this would have brought about, and the repercussions it would have on the future of their people and the world. I knew one well

- Elwyn Wright, physically *and* mentally, one of the most beautiful specimens of Aryan that I have met, - who was aware of it, and who wanted this collaboration precisely *because of* that. But how many were there like him? And how many Hindus of the Aryan castes were there who, like Sri AK Mukherji, or like Pandit Rajwade, of Poona, - that Aryan of Vedic times, exiled in the India of our time - realized the deep significance of Hitlerism, and welcomed it *because* of it? Very little, of course!

Very little, but, however, proportionally *more*

that there were no non-German Aryans in the West who cried out, were aware, and for that reason collaborated with the Third Reich. The great majority, almost all of Germany's European friends in Hitler's era, took a purely political standpoint; saw in Hitlerism nothing other than a political doctrine capable of providing an adequate solution to the problems of their respective countries.

One of the tragedies of our time is that, taken en masse, it is the *enemies* of Hitlerism, and in particular the Jews, and intelligent Christians, who have understood this best.

They hated him, no doubt; but they detested him precisely for what makes him greatness and eternity: for his scale of values, centered not on “man”, but on life; for its possibility of becoming very quickly, - once associated with rites - a *real religion*. They hated him because they felt, more or less confusedly - and sometimes very clearly - that his victory would mean the end of everything that, for at least two thousand years (if not two thousand and four hundred), the Western world has known and loved; the negation of the values which, for so long, helped him to live.

It should be noted that at least one of the most brilliant French collaborators - and one of those who paid with their life for their friendship for regenerated Germany - Robert Brasillach, himself was aware of the character essentially “Pagan”, from Hitler mysticism.

He collaborated with Germany despite this; not *because* of it. And he has on several occasions, in particular in his novel “Les Sept Couleurs”, underlined the impression of disorientation, of somewhat frightening strangeness, which he felt in his neighbors across the Rhine, in spite of all the weather. admiration he had for their rebirth, both political and social. “It is”, he writes, speaking of Adolf Hitler's Germany, “a strange country, *further from us than the most distant India or China.* , ”- a pagan country.

And he wonders in 1935, when the regenerated Reich is at the height of its glory, if “all this will last”, as if he knew that the fight of the Führer was a fight “against time” - a fight against -current - and as if he sensed its uselessness, in material terms at least. But there is more. In his “Poèmes de Fresnes” - his last poems, written some

weeks, or even a few days before it falls under the bullets of a firing squad, - it is by no means a question of defeated Germany, but promoted despite everything, by its role of champion of an ideal pan -aryen, in the rank of Holy Land of the West; it is by no means a question of Hitler's faith, but of

France, as well as of the poet's dearest family and friends, *and of his Christian faith*. In a poem dated November 9, there is not a word that recalls what this anniversary means in the history of the National Socialist Movement.

And during his short trial, Robert Brasillach will declare that he was “first French”, and then only National Socialist. He could have said: “National Socialist, because above all French”; for the opposition to parliamentary democracy, and the struggle against the Jewish influence on the politics of all countries, seemed to him, applied to France, both excellent - and that, in spite of Hitler's mystique, which he did not adhere to.

Among the French collaborators as well as among the English “18 B's” I have only met very few people who are sincerely Hitlerites, although they are aware of the philosophical implications of Hitlerism. I will say more: there were, even at the time of the greatest glory of the Third Reich, very few true Hitlerites among the millions of Germans who acclaimed the Führer. One of the purest that I have had the joy and the honor of knowing

- the “Oberregierungs-und Schulrat” Heinrich Blume - told me in 1953 that the number of Germans who had given themselves entirely to the Movement *knowing fully this they were doing*, never exceeded three hundred thousand. We are far from the ninety-eight and a half percent of the voters of the Reich, who had brought the Führer to power! The vast majority of these had voted for the reconstruction of the German economy and the regeneration of the social body, not for the return to the fundamental truths of life and for the “fight against time” that Hitlerism involved. , and of which they did not even realize.

Even more: there are Germans who - like Hermann Rauschning, the author of the book

“Hitler told me” - withdrew from the Movement as soon as they realized the pagan character of Hitler *Weltanschauung* . And it should be noted that they did not realize this until they had gained the Führer's confidence enough for him to admit them into his small circle.

insiders or partially insiders. For there was a difference between the teaching given to the people in general and that which the disciples received; a difference, not in content, but *in clarity* . For example, Point 24 of the famous “Twenty-five Points” specifies that the Party, while proclaiming the widest religious tolerance, sticks to a “positive Christianity”

- in other words, to There is something “positive”, that is to say *true* , in conformity with Tradition, in historical Christianity - but that it condemns and combats any religion or philosophy “which shocks the moral sense of the Germanic race, or which is dangerous to the State ” 1 . He (no doubt deliberately) omits to recall that *any religion* which turns its back on the realities of this world, and in particular on the biological realities, to the point of allowing the marriage of people of different races, provided they are members of the same “church”, as well as any religion or philosophy who exalts “the man”, even deficient, even to the last degree of physical or moral (or physical and moral) degradation, can only be a public danger, in the National Socialist State.

The Führer defends himself in “Mein Kampf” from aiming in the least at religious reform.

“It is criminal, he writes, to try to destroy the faith accepted by the people,“ as long as there is nothing that can replace it ” 2 . He further writes that the mission of the National Socialist Movement “does not consist of religious reform, but of a political reorganization of the German people” 3 . But what he does not write - what he *could not write* in a book intended for the great mass of a people Christianized since the ninth century and believing himself, at least for the most part, to be Christian - is that any regime based, as was the National Socialist regime, on the negation of the intrinsic value of *everything man*, regardless of his race and his individual worth, is necessarily the antithesis of a Christian social order. Because every Christian society has for principle the respect of "the human being" created, *whatever* it is, "to 1. “Wir fordern die Freiheit Aller religiösen Bekenntnissen im Staat, solang sie nicht dessen Bestand gefährden oder gegen das Sittlichkeits - und Moralgefühl der germanischen Rasse verstoßen.”

2. Adolf Hitler, “Mein Kampf” German edition 1935, pages 293-294.

3. Adolf Hitler, Ibid, page 379.

the image and likeness ”of a transcendent and personal God, essentially a friend of man.

What Adolf Hitler could not tell the masses is that any political regime based on a doctrine centered *on* Life and its eternal laws necessarily has a more-than-political meaning. His own success depended on the voice of the masses, because we must not forget that he took power “legally”, that is to say “democratically”.

This more-than-political significance of Hitlerism, only in Germany fully grasped the Führer himself and the National Socialist elite: the initiates of the *Thüle Gesellschaft* ; the teachers and the best pupils of the *Ordensburgen* , where the members of the SS were formed. The mass of the people did not feel it, and would have been astonished, if someone had shown it to them, with all its implications; if, for example, someone had made him understand that Christianity and Hitlerism are two different and *incompatible* paths, open to the Eternal, and that the same person cannot follow both, but must choose.

Outside of Germany - and outside of India, of Aryan tradition - a thinking elite loved or feared or hated Hitlerism *because of* its true nature. The Jewish elite cursed him for reasons far more profound than the secular secret hostility which opposed Israel to the Germanic world. The enormous mass of men from all countries - indifferent to "politics"

- feared him without knowing exactly *why* , in reality because they vaguely felt in him the negation of all anthropocentrism; the “Starry Space Wisdom” (as I have called it myself) as opposed to “the love of man” and the concern for his happiness, in this world *or* in another.

III

ANTHROPOCENTRISM AND INTOLERANCE

“ *Glory to Christ! the pyres shine, howling torches; The flesh splits, sets fire to the bones of heretics, And red streams on the hot coals*

Smoke under the black skies to the sound of the holy songs ! ”

Leconte de Lisle, (The Agony of a Saint; Poèmes

Barbares).

I have told you, and repeat it, - for it cannot be repeated too often: “Get rid of the superstition of 'man', or give thanks to the immortal Gods if you are by nature freed from them; if “man” as such is not of interest to you; if only Perfection interests you and if you love man only to the extent that he approaches - individually and collectively - the ideal type of the Race; insofar as, being of a day, it reflects what is eternal ”.

Have you meditated enough on the history of the world to have noticed a puzzling fact, namely that few people have sinned more odiously against men than those who *loved them* the most, and wanted, with the most obstinacy, “ make them happy ”(even against their will), either in this world or in a Hereafter in which they firmly believed? Nietzsche, perhaps the only great master of thought that the West has produced on the fringes of Christianity, noticed this. “Christians no longer love us enough”, he said, “to burn us alive in public places” 1 .

Much has indeed been said about the horrors committed by the Church of Rome in the name of defending Christian orthodoxy. What we have almost always forgotten to say is that the Holy Inquisition, organ of this Church, acted out of *love* . She believed - like all good Catholics of the twelfth, thirteenth, or even the seventeenth century - that outside the Church there was no salvation; that the individual who left the rigid path of dogma, and thereby ceased to be a faithful, went, at his death, straight to hell. And she knew that the men, inclined

to sin since the disobedience of Adam, follow bad examples much more readily than good ones; that the heretic was therefore a public danger, - a “black sheep that was necessary, in case she refused the healing offered, that is to say the abjuration of her errors, penance and return to the breast from the blessed flock, cut off at all costs from the whole population. And the more spectacular and terrible the sequel of the heresy process would be, the less the simple souls, who are the majority, would be tempted to rebel in their turn against the authority of the Church; the less likely they would be forever separated from God. The fear of God, which is said to be the beginning of wisdom, would be confused here with the fear of visible fire, with the fear of physical pain, in one (or that) who would have, *saw and heard* the man struggling in his bonds and screaming in the midst of the flames.

I believe, as for me, sincerely, that the Inquisitor Fathers were not monsters, and that it cost them, in front of a formal refusal to abjure, to have to deliver a human being “to the secular arm”, knowing what torture he says “secular arm”. was reserving. This decision, which *today* appears to so many people to be so “contrary to Christian love”, was nevertheless inspired *by* Christian love as they understood it, given their interpretation of Scripture passages concerning the Hereafter. They loved men too much, that is to say human souls, to be able to accept the risk of knowing them in danger of perdition, in contact with “masters of errors”. If there is anything one has to rebel against at the thought of the horrors of the Holy Inquisition, (unless one fully agrees with it, - after all, why not, if one has the same faith as she?) it is certainly *not* the “wickedness” of the inquisitive fathers, but indeed this unconditional love of *all* men, including heretics and disbelievers (to be brought back, or to be brought to Jesus Christ); this love of all men for the sole reason that they are considered the only living “having an immortal soul created in the image of God”, a love of which the members of the Holy Office were, along with all, or almost all, Christians of their time, the first victims.

To those who do not particularly love men, their destiny - salvation or perdition, in a hypothetical

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Beyond, - is a matter of indifference. The so-called “tolerance” of the people of *our* time is, in reality, a complete disinterest in questions of dogma, in particular, and metaphysical questions in general; a deep skepticism with regard to the Hereafter, - and an increasingly widespread indifference (although less and less avowed) towards men. All in all, men are no worse off: not only are there no longer any pyres in public places, in countries of Christian civilization, Catholics or Reformed, (in Christian countries subject to in the Eastern Orthodox Church, *there was never*), but a major excommunication, launched against an individual by any Church whatsoever, would have, in the West, no social consequences: the excommunicated would continue to live the next day as he lived the day before. Nobody would notice that he was excommunicated (except perhaps the devotees of his parish).

If, as recently as 1853 - a little over a century ago - an excommunicated monk, Théophile Kaïris, could have been imprisoned by order of the Greek government, and died in prison, it is not that the Hellenes were, at that time, “less tolerant” than their brothers in France or Germany. It was only that Greece was not then (as it is not today) the West, and that the teaching of the Eastern Orthodox Church was there (as it still is today).) held to be a

“ *national* religion ” - intangible *because*“National”, like that of the Roman Church is in Spain, Free Ireland, or. . . in Poland, despite the Communism imposed on the people, -

which is a living contradiction, given the largely human and “not of this world” character of all true Christianity.

*** * ***

It remains nonetheless true that, wherever love is affirmed towards *all* men, there is intolerance towards all those among them who conceive of “human happiness”

differently. than the philanthropist who judges them, or who openly declares that they do not care about this happiness.

And this is not only true of the search for bliss in a Hereafter about which, for lack of precise knowledge, it is permissible to discuss indefinitely. This is also true of the pursuit

happiness in this world. One might think that this notion is at least quite clear. Isn't it taken from everyday experience? Now, in fact, everyday experience, even when it seems identical, does not suggest the same conclusions to all. A Bedouin who suffers from hunger and an unemployed European (or an old man, unable to live on his miserable little pension) will not react in the same way to their common misery. The first will resign himself to it without a murmur. “It was”, he will think, “the will of Allah”. The second will say that it is “the fault of the government”, and will not be resigned. Complete loneliness, which seems to so many people to be tortured, seems to others a very bearable state, and to a few, a true blessing. There is no such thing as a “universal minimum of physical well-being, *no* man can be happy. We have seen people - rare, it is true - to keep even in the midst of torture a serenity which seemed impossible. And it is in the most prosperous

“consumer societies” that *youth* suicides are, statistically, the most numerous - more than thirteen thousand per year, for example, in Federal Germany, where nothing is lacking. .

. materially.

The devotees of human happiness on earth - who, despite these facts, are legion - are just as intolerant as the friends of their neighbor concerned, above all, for the salvation of souls. Woe to him who does not think like them! Woe to him in whose eyes the individual is nothing, if they believe that he is everything and that his “happiness” or his pleasure comes before everything! Woe to him in whose eyes technical progress, applied to everyday life, is *not* a criterion of collective value, if they themselves see it as the only basis for discrimination between peoples! And above all, woe to

him who proclaims that certain individuals - including himself - even certain *peoples*, have more need of faith, of enthusiasm, of fanaticism, than of material comfort, even if this is the “minimum necessary” of bodily nourishment, if they happen to be the defenders of man, of those-there that all fanaticism, and especially all *warlike* fanaticism , frightens! To understand how true this is, one has only to consider the way in which the Marxists who, theoretically, raise “all workers” so high, treat the workers and the peasants, as well as the intellectuals, who do not are not on their side, - especially those who pretend to actively oppose their system of “values”, or

if only to their *administration* , in the name of these “values” themselves. One has only to see how so many Christians, theoretically humanitarian, treat, as soon as they are endowed with some power, the Communists, their brothers. We only have to remember how the fighters for the cause of “man”, as well Marxists as Christians or Deists, and Freemasons of all stripes, have treated us whenever they could, we, the avowed detractors of any philosophy centered on man and not on life, we whom they accuse of “crimes against humanity”, as if we had a monopoly on violence. (These people apparently don't have a sense of irony.)

If one agrees to decorate with the name of tolerance any non-intervention in the affairs of others, there are two attitudes which deserve this name: that of the indifferent, foreign to the problems which preoccupy other men; of one to whom certain domains of human experience, feeling or thought are literally closed, and who *does* not *love* any individual or group of individuals enough to seek to place himself in his point of view and to understand it ; and that of the man who believes in the indefinite diversity of human races, peoples, persons (even if they are often of the same race) and who strives to understand *all* cultures, *all religions* and, as far as possible, all individual psychologies, because these are manifestations of Life. The first is the attitude of a growing number of citizens of our “consumer societies", whom metaphysics does not interest, that politics leaves “cold”, that the activities of the neighbor do not concern. . . unless,

of course, they disturb their way of life and suppress some of their little pleasures. This is “tolerance”

only through an abuse of language. In good tasty French, it's called *je-s foutisme* . The second - *true* tolerance - is that of Ramakrishna and *all the* Hindus in religious matters.

It is that of Antiquity, Aryan as well as Semitic, Amerindian, Far Eastern or Oceanian. It is that of all the peoples before the Christian era, except *one* : the Jewish people. (And this tragic exception, of which I will speak again, does not seem to have asserted itself until quite *late* in the history of these people, otherwise insignificant). She is the one who, despite this gradual change

mentality which accompanies, during the same temporal cycle, the passage from one age to the next and reduces the human degradation from the beginning to the end of each age, persists more or less, almost everywhere, until the second half , approximately, of the last age - of what the Hindu tradition calls Kali Yuga, or Dark Age.

Certainly, the exaltation of man, whatever his race and his personal worth, above all that lives, goes back to the dawn of time. But as long as there remains, among the vast majority of people, enough ancient wisdom for everyone to admit that there are fundamental differences between himself and others, and so that, far from hating these differences, he observes them with sympathy. , at least with curiosity, we can say that our cycle has not yet entered its final phase, the one which will inevitably lead it to chaos. Or, to express my idea in a brief phrase and vigorous enough to command attention, I would say that the superstition of “man” initiates decadence; and that of human uniformity - uniformity of “primary needs”, “duties”, etc. . . . - rush it. It is moreover certain that the second superstition proceeds from the first; that it is unthinkable without it. To be convinced of this, it would suffice to notice that the most tolerant religions (and philosophies) are precisely those which are not centered on man, but treat him as a manifestation of life, a product of Nature among many others.

Hinduism (if we accept some sects) has this attitude. Buddhism too. Legend has it that the Buddha, already in his childhood, resuscitated a swan, killed by the evil Dêvadatta.

She also relates that, “in one of his previous lives”, being an ascetic in the forest, he voluntarily shed the radiance that was enough to protect him from ferocious beasts, in order to offer his own body as food to a poor farmed tigress - and its young. She adds that, while greedy nails and teeth tore him apart, her heart overflows with love for the huge beautiful “cat” and the baby felines.

It should be noted that no miracle, even no good deed - and even more no act of self-denial such as this - in favor of *a beast* , has been attributed by Christian tradition to Jesus of Nazareth . It should also be noted that, from

all major international religions, only Buddhism has spread without violence. (Hinduism too, professed by so many different races. But I have already said: Hinduism is not “a religion”, but a civilization). Christianity has spread by violence in Germanic and Slavic countries; bit by bit, in the Mediterranean basin, where the number of Christians suddenly skyrocketed as soon as the doctrine, hitherto despised, was proclaimed a “state religion” by the Emperor Constantine, and that each served its own own career by joining.

* * *

It cannot be repeated or emphasized enough: intolerance, religious or philosophical, is characteristic of devotees of “man” regardless of any consideration of race or personality.

As a result, it is the real racists who show the greatest tolerance.

No doubt they demand from their comrades in arms absolute fidelity to the common faith. This is not “intolerance”; it is a question *of order* . Everyone must know what he wants, and not adhere to a doctrine and then make reservations about it. Anyone who has objections to formulate - and above

all, objections concerning the basic values of the doctrine - need only stay outside the community of the faithful, and not pretend to be the comrade of those with whom he does not share. faith entirely. No doubt also the racist is ready to fight the men who act, even who *think* , as enemies of his race. But he doesn't fight them in order to change them, to *convert them*. If they stay in their place, and stop opposing him and his blood brothers, he leaves them alone - for they do not interest him enough for him to care for their fate, in this world or into another.

In the third Book of his “Essays”, Montaigne laments that, conquered for conquered, the Americas were not “by the Greeks or the Romans” rather than by the Spaniards and the Portuguese. He thinks that the New World would then never have known the horrors committed with a view to its conversion to a religion considered by the conquerors as the

“only” good, the only true one. What he does not say, what, perhaps, he

had not understood, it is precisely *the absence of racism* and the love of “man” that are at the root of these horrors. The Greeks and Romans - and all ancient peoples - were racists, at least during their time of greatness. As such they found it quite natural that different peoples had different Gods, and different customs. They do not mingle the vanquished *their* own gods and *their* customs, under threat of extermination. Even the Jews did not do this. They so despised all those who sacrificed to Gods other than Iaweh, that they were content - on the order of this God, says the Bible, - to exterminate them *without seeking to convert them.* . They imposed the terror of war on them - not that

“spiritual terror” which, as Adolf Hitler so aptly writes, “entered for the first time into the Ancient World, until then much freer than ours, with 'appearance of Christianity ” 1 . The Spaniards, the Portuguese, were Christians. They imposed terror of war and spiritual terror on the Americas.

What would the Greeks of ancient Greece have done in their place, or the Romans or other people of Aryan race who would have had, in the sixteenth century, *the spirit* of our racists of the twentieth? They would undoubtedly

have conquered the countries; they would have exploited them economically. But they would have left to the Aztecs, Tlaxcaltecs, Mayans, etc., as well as the peoples of Peru, their Gods and their customs. Even more: they would have fully exploited the belief of these peoples in a "white and bearded" God, civilizer of their country, who, after having left their ancestors many centuries before, was to return *from the East*, reign over them, - their descendants, - with his companions, like him of fair complexion. Their leaders would have acted, and ordered their soldiers to act, so that the natives effectively took them for the God Quetzalcoatl and his army 2 . They would have respected the temples - instead of destroying them and building on their ruins monuments of a foreign cult. They would have been tough, of course - as are all conquerors. They would not have been sacrilegious. They would not have been the destroyers of civilizations which, even with their weaknesses, were worth theirs.

1. "Mein Kampf," German edition of 1935, p. 507.

2. Or, in Peru, for the God Viracocha and his. The Peruvians had also, at the beginning, called the Spaniards

"Viracochas".

The Romans, so tolerant in matters of religion, have occasionally persecuted the faithful of certain cults. The religion of the Druids was, for example, banned in Gaul by Emperor Claudius. And there were these persecutions of the first Christians, about which we talked too much, without always knowing what we were saying. But all of these repressive measures were purely *political* , not doctrinal - not ethical. It is as leaders of the Celts'

underground resistance against Roman rule, *and not as priests.* of a cult which could appear unusual to the conquerors, that the Druids were stripped of their privileges (in particular, of their monopoly of the teaching of young people) and pursued. It is as bad citizens, who refused to pay homage to the Emperor-God, incarnation of *the State* , and not as devotees of a particular God, that Christians were persecuted. If, in the sixteenth century, Indo-

European conquerors, faithful to the spirit of tolerance which has always characterized their race, had made themselves masters of the Americas by exploiting the indigenous belief in the return of the white God, Quetzalcoatl 1, there would have been no resistance to their domination, therefore no occasion for persecution of the nature of those I have just mentioned. Not only would the peoples of the New World never have known the atrocities of the Holy Inquisition, but their writings, (as regards those who, like the Mayas and the Aztecs, had them) and their monuments would have survived. And in Ténochtitlan, which has become over the centuries one of the great capitals of the world, the imposing multi-storey pyramids - intact - would today dominate the modern streets. And the palaces and fortresses of Cuzco would still be the admiration of visitors.

And the solar and warlike religions of the peoples of Mexico and Peru, while evolving, probably, in contact with that of the victors, at least in their external forms, *their* particular symbolism. In other words, Aryan dynasties would have settled in Central America and in the former Empire of the Incas, whose relations with the conquered countries would have been more or less similar to those that had 1. Or Viracocha, Peru.

once nurtured, with the aristocracy and peoples of India, the Greek dynasties which, from the third century BC to the first after the Christian era, had ruled over what is now Afghanistan, Sindh and Punjab .

Unfortunately, Europe itself had, in the sixteenth century, long since succumbed to that spirit of intolerance which it had, with Christianity, received from the Jews. The history of the religious wars bears witness to this, in Germany as well as in France. And as for the old Hellenic-Aegean blood - the very blood of the “ancient world”, once so tolerant - it was, won in the service of the Roman Church, represented, among the conquerors of Peru, in the person of Pedro de Candia, Cretan adventurer, one of François Pizarre's most ruthless companions.

I will be told that the cruelties committed in the name of the salvation of souls, by the Spaniards in their colonies (and by the Portuguese in theirs: the Inquisition was, in Goa, perhaps even worse than in Mexico, which is

saying a lot!) are no more attributable to *true* Christianity than to Aryan racism as understood by the Führer, unnecessary acts of violence, carried out *without* orders, during the Second World War, by some men dressed in German uniforms. They tell me neither Cortez nor Pizarre nor their companions, nor the Inquisitors of Goa or Europe, nor those who approved of their action, loved man as Christ would have wanted his disciples to love him.

It is true. These people were not humanitarians. And I never claimed they were. But they were humanists, not in the narrow sense of “scholars", but in the broad sense: men for whom man was, in the visible world at least, *the* supreme value. They were, anyway, people who bathed in the atmosphere of a civilization centered on the cult of “man”, whom they neither denounced nor fought - quite the contrary! They were not necessarily,

- they were even very rarely - good to the human beings of other races (even theirs!) As Jesus wanted everyone to be. But even in their worst excesses, they revered him, even without *loving him*, Man, the only living being created, according to their faith, “in the image of God", and provided with an immortal soul, or at least - in the eyes of those who, in their hearts, had already detached from the Church, as, later, from those of so many colonists

lists from the eighteenth or nineteenth century - the only living being endowed with reason ”.

They worshiped him, despite the atrocities they committed against him, individually or collectively. And, even if some of them, in the secrecy of their thoughts, did not revere him more than they did not love him, not granting him, if he was only a “savage”, neither soul nor soul. right, - after all, there have been Christians who refused to attribute to women a soul like theirs - this does not change the fact that the “civilization” of which they claimed to be, and of which they were the agents, proclaimed, her, love and respect for *every* man, and the duty to help him access “happiness”, if not in this earthly life, at least in the Hereafter.

It has sometimes been maintained that any action undertaken in the colonies, including missionary action, was, even without the knowledge of those who carried it out, remotely guided by businessmen who did not have them in view. , only material profit and nothing else. It has been suggested that the Church itself was only following the plans and carrying out the orders of such men - which would partly explain why it seems to have cared far more in the souls of the natives than in those of the conquering chiefs and of their soldiers who, however, sinned so scandalously against “the” great, “the” one commandment of Christ: the law of love. Even if all of these allegations were based on proven historical facts, one would still be forced to admit that colonial wars would have been impossible, This belief that Christianity was the “true” faith for “all” men, and that the standards of conduct of Europe marked by Christianity were also for “all” men, the criterion of

“civilization”. ”, Was, openly at least, questioned by no one. The leaders who led the colonial wars, the adventurers, soldiers and brigands who made them, the settlers who benefited from them, shared it - even if, in the eyes of most of them, the hope of material profit was in the foreground. less as important, if not more, than the eternal salvation of the natives. And whether they had shared it or

no, they were none the less supported in their action by this collective belief in their distant continent; of all of Christendom.

It is this which - officially - justified their wars which, waged under the conditions in which they were, *but only in the name of profit, even of security* , (as had been, in the thirteenth century, the wars of the Mongol conquerors), would have appeared “inhuman”.

It was she who, always officially, defined *the spirit* of their conduct towards the native.

Hence this haste to convert the latter, willingly or by force, or by means of “bribes”, to their Christian faith, or to make him (later) share the “treasures”

of their culture, in particular to initiate him to their sciences, while making him lose all contact with his own,

* * *

This claim of historical Christianity, as indeed of Islam, to be “the only true faith”, is a heritage of Judaism, whose tradition serves (in part) as the basis for both religions.

The ancient world - including that of peoples related to the Jews by blood, such as the Canaanites, Amorites, Jebusites, Moabites, Phoenicians and more of the Carthaginians -

was, as Adolf Hitler wrote in the quote reported above, a world of tolerance. Racine, no doubt without realizing that he was paying homage to the enemies of the “people of God”, underlined this fact when, in the first scene of the third act of “Athalie”, he put in the mouth of this queen, worshiper of the Gods and Goddesses of Syria, the words she addresses to Joad, High Priest of the Jews:

“ *I know, on my conduct, and against my*

power,

How far in your speech you push license;

You live, however; your temple is standing .

. . ”

By this the daughter of Ahab meant that if, in her place, the Jews had had the power, it was not they who would have left the sanctuaries of the Baalim standing, nor who would have let their faithful live, and much more their priests. The end of the tragedy, - where we see the queen traitorously locked up in the temple of Yahweh, and slaughtered mercilessly by order of Joad, - and

the entire history of the Jews as reported in the Old Testament, moreover confirms his clairvoyance.

What does the Holy Bible say to the Jews about this? “When the Lord your God will bring you into the land which you are to receive as an inheritance, and drive out before you many peoples: the Hittites and the Jerjessites, and the Amorites and the Canaanites, the Perezites and the Hévites and the Jebusites, seven peoples, , more important and stronger than you, and when he delivers them into your hands, you must crush them and destroy them with violence; you must not make treaties with them, nor show them pity; you must not unite with them. Neither: you will give your daughters to their sons, nor you will take their daughters as wives for your sons, for they would turn them away from me and incite them to worship other Gods ”. . . “Here is how you should act towards these peoples: you will overthrow their altars and shatter their statues and crush them to pieces; and you will cut down their sacred groves, and burn their carved images with fire, for you are the holy people in the sight of the Lord your God. He has chosen you, that you may be the chosen people - from among all the peoples who are on the face of the earth ”1 .

And once, after a conquest which surpassed (by far!), In atrocity, those carried out by other peoples, both in antiquity and closer to us, the Jews finally firmly established themselves in Palestine ; once there are two more or less stable Jewish kingdoms: one in Judea, the other in the north of the country, how Jewish Scripture - become “holy”

Scripture in the eyes of so many peoples, for the only because their religion is based on the tradition and history of Israel - how does this Scripture, I say, characterize each of the kings who succeed their father, on the throne either of Jerusalem or of Samaria? Oh, it's very simple! She declares him “good” or “bad”, without nuances of judgment, and even without reference to his *political* behavior., as king; “Good,” if he worshiped Yahweh, the God of the Jews, without ever bowing his forehead to other deities; more: if he persecuted the faithful of all cults other than his own; if he razed the sacred groves of the “false” Gods, destroyed their images, prohibited the celebration of their mysteries, killed their priests2;

"bad"

1. Deuteronomy, Chapter 7, Verses 1 to 7.

2. See at the end of Chapter 12 of the Second Book of Samuel, the treatment inflicted by the “good” King David on the prisoners after the capture of the city of Rabat, capital of the Ammonites.

if, on the contrary, he showed a spirit of benevolent tolerance, and especially if he himself sacrificed to the Baalim or to the Mother Goddesses, according to the custom of the peoples whom the Jews had “driven out before them”, from the thirteenth to the eleventh century BC, during the conquest of the “promised land”. The alternation of "good" and

"bad" kings is impressive in its monotony. Every story of a reign begins in the same way

- with the same sentences - depending on whether Scripture praises or blames the king.

“And he did that which was right in the sight of the Lord, and followed in the footsteps of his ancestor David. He suppressed the worship of Baal in the high places, and smashed the statues and cut down the sacred groves. . . ”1. This is Hezekiah, son of Ahaz, king of Judaea, but it could just as easily be any “good” king, as the Jewish Scripture understands that word. And here is the description of the reign of Manasseh, the son and successor of Hezekiah, who was twelve years old when he took the throne, and who ruled Judea for fifty-five years. “He did that which was evil in the sight of the Lord, and followed the abominations of the peoples whom the Lord had cast out before the children of Israel. He restored the high places which his father, Hezekiah, had laid waste, and raised altars to Baal, and planted a sacred grove, as had done Ahab king of Israel; and he bowed his knee before all the host of heavenly bodies, and worshiped these ”2. It is identical to all the early accounts of “bad” reigns found in the Old Testament - “bad” because of the mere fact that tolerance was practiced there, according to the spirit of all people. of antiquity.

It should be noted that the mass of ancient Jews in no way seems to have inherently had that intolerance which has played such a far-reaching role in the history of Israel. The

"average Jew" before, and perhaps even more so after, the conquest of Palestine, tended to regard all the gods of the neighboring peoples as "gods". The similarities that these deities presented with Yahweh, his God to him, held much more attention, apparently, than the differences.

1. The Bible, Kings II, Chapter 18, verses 3 and following.

2. The Bible, Kings II, Chapter 21, verses 2 and following.

that separated them. And it took all the curses of the prophets and all the severity (often bordering on cruelty) of "good" kings, to prevent him from offering, on occasion, sacrifices to these foreign Gods. It was Moses, the prophets, and some of the Jewish kings

- such as David or Hezekiah - who, by marking it with the sign of religious intolerance, cut off Israel from the community of the peoples of the desert - from the "Semitic"

peoples, as they are called - and who, by cultivating at home the myth of the "chosen people", indissolubly linked to the cult of the "jealous God", prepared them for the unique role he has, from the fourth century before Jesus - Christ, played in the world. It is they who are, in the final analysis, responsible for all the violence committed over the centuries,

* * *

Much has been said about Jewish "racism". And the doctrine of the "chosen people" has been made an expression of this "racism". In reality, in the eyes of the Jews of Antiquity

- I mean , of course, *Orthodox* Jews - membership in their race, that is to say in the "family of Abraham", had no of value *only* if it were allied to the

exclusive service of the “jealous God”, Yaweh, exclusive protector of Israel. According to the Bible, the Moabites and Ammonites were, racially, very close to the Jews. The former do not they descended from Moab, son of Lot and his own eldest daughter, and second Benammi son of Lot and his daughter younger one ? But Lot, son of Haran, was Abraham's nephew 2. It does not seem that this bond of kinship facilitated the relationship between the children of Israel and these peoples. If blood united them, their respective cults separated them. Chemosh, the God of the Moabites, and Milcom, the God of the Ammonites were, in the eyes of the Jews, “abominations” - like all the Gods of the earth except the 1. The Bible. Genesis, Chapter 19, verses 36, 37, 38.

2. The Bible, Genesis, Chapter 11, verse 27.

their - and their worshipers, enemies to be exterminated. Jewish racism, independent of all religion, the attitude of accepting as a Jew and treating accordingly every *born* mansukh, whatever his beliefs may be - seems to me to be something recent, dating at most from the eighteenth or seventeenth century, that is to say from the time when the masonry of Israelite inspiration began to play a decisive role in the politics of the nations of the West. It is perhaps a product of the influence of Western rationalism on the Jews -

despite themselves. It found its most spectacular expression at the end of the nineteenth century and in the twentieth, in Zionism, which could be called avant-garde Jewish nationalism. This movement certainly respects the religious tradition of the Talmud and the Bible, but without identifying with it in any way. Its political faith is “national”, but cannot be compared to that of Spain or Catholic Ireland, for example, or to that of modern Greece, it is also inseparable from the state religion. But I will call it a nationalism rather than a “racism”, because it implies the exaltation of theJewish *people* as such, *without* the enthusiastic awareness of any solidarity *of blood* uniting all the peoples of the desert that we are accustomed to calling “Semitic”.

Modern in its expression, this nationalism is not, however, in its essence, different from the solidarity which, after the introduction of the Mosaic Law, existed among all the children of Israel, from the thirteenth century BCE. Christian. The religion of lawa played a primordial role at that time. But this role consisted precisely in making all Jews, from the most powerful to the most humble, feel that they were *the* chosen people, *the* privileged people, different from other peoples, including those who were closest to them through blood, and exalted over them all. This the Jews have felt more and more in modern times, *without the* help of a national religion; hence the decreasing importance of this religion among them (except in the few permanent centers of Jewish orthodoxy).

In other words, the Jews, who for centuries had been an insignificant people of the Middle East, among many others - very close to others, in language and religion, *before* Abraham and especially *before* the Mosaic reform, - gradually became, under the influence of Moses and his successors Joshua and

Kaleb, and then, under that of the prophets, a people filled with the idea that he had of himself; having only contempt for the men of the same race as him, who surrounded him, and all the more so for people of other races; seeing in their Gods only “abominations” -

setting apart, at the command of the prophet Ezra, at the time of the return from the long captivity of Babylon, those of her children, who remained in Palestine, who had married Canaanite women, and this, on the pretext that they could only loosen the bond which united them, them and their family, to Iaweh, and weaken in them the conscience of

“chosen people”, of people not “like the others”.

They could have remained thus indefinitely, isolated from the rest of the world by a national pride as immeasurable as it is unjustified - for they were, already in Antiquity, quite mixed, as to race, if only because of their extended stay in Egypt. (The world would certainly not have been worse off for it - on the contrary). They did not remain so because, with the idea of

“one God” and “living God” - of “true” God, opposed to “false” Gods, to local Gods and to limited power of other peoples, - could do less than add, sooner or later, the idea of universal truth and human community. A God who alone “lives”, while all the others are only insensible matter, at most inhabited by impure forces, can only be, logically, the true God of all possible worshipers, that is to say - say of all men. To refuse to admit it, it would have been necessary to attribute to the Gods of other peoples also life, truth and beneficence, in other words, to stop seeing in them only “abominations”.

And this the Jews refused, after the sermons and threats of their prophets. The only God could well prefer a people. But he had to be, by necessity, the God of all peoples - the one whom, in their folly, they ignored, when only the “chosen people” paid homage to him.

The first attitude of the Jews, conquerors of Palestine, towards the people worshiping Gods other than Yaweh, was to hate them and to exterminate them. Their second attitude

- when in Palestine the Canaanite resistance had long since ceased to exist, and above all, as the Jews were losing more and more what little importance they had ever had on the international plane, to end up being only the subjects of Greek kings,

successors of Alexander, and later, of Roman emperors, - was to throw in spiritual food to a world in full decline, at the same time as the idea of the futility of all the Gods (except theirs), the false conception of “man”, independent of peoples; of “man”, citizen of the world (and soon “created in the image of God”), whom Israel, chosen people, people of Revelation, had the mission to instruct and guide to true “happiness”. This is the attitude of the Jews, more or less ostensibly smeared with Hellenism, who from the fourth century BC until the Arab conquest in the seventh century after him, formed an ever more influential proportion of the population of Alexandria. , as well as all the capitals of the Hellenistic world, then Roman. It is the attitude of the Jews today, precisely that which makes them a people like no

other, and a dangerous people: the "ferment of decomposition" of other peoples

It's worth my attempt to give you a history of it.

I said it: it was already germinating in the fanaticism of those servants of the “one” and

“living” God who were the Jewish prophets, from Samuel to the editors of Kabbalah. One thing that should not be forgotten, if we are to try to understand it, is that the “one God”

of the Jews is a transcendent God, but not an immanent one. He is outside Nature, which he drew from nothingness by an act of will, and different from her in essence; different, not only from its sensitive manifestations, but also from anything that could permanently underlie them. It is not that Soul of the Universe that the Greeks and all Indo-European peoples believed in - and in which Brahmanism still sees the Supreme Reality. He made the world like a craftsman makes a wonderful machine: from the outside. And he imposed on him the laws he wanted, and which could have been different, if he had wanted them different. He gave man dominance over other created beings. And he “chose” the Jewish people from among men, not for their intrinsic worth - this is clearly specified in the Bible

- but arbitrarily, because of the promise, made once and for all, to Abraham.

From such a metaphysical perspective, it was impossible to consider the Gods of other peoples - and this, especially since these were, for the most part, natural forces or

celestial bodies, - as “aspects” or “expressions” of the one God. It was also impossible to underline at least the indefinite variety of men and the irrefutable inequality which has always existed between human races, even between peoples of more or less the same race.

The "man", whoever he was, must have in himself, and alone created beings, an immense value, since the Creator had formed him "in his image", and established, because of that very, in above all living. Kabbalah says it very clearly: “There is the uncreated Being, who creates: God; the created being, which creates: man; and. . . the rest: all created beings -

animals, plants, minerals - which do not create. " This is the most absolute anthropocentrism, - and a false philosophy at the outset since it is obvious that "all men"

are not creators (they have to be!) And that some animals can be.

But that is not all. In this new humanist perspective, not only did the Jew keep his place of “chosen people” - of “holy people”, as the Bible says - destined to bring the unique Revelation to the world, but all that other peoples had product or thought was of value only insofar as it was consistent with said revelation, or insofar as it could be *interpreted* in this sense. Unable to deny the enormous contribution of the Greeks to science and philosophy, of the Jews of Alexandria, of Greek culture, (and sometimes of *names* Greeks, such as this Aristobulus of the third century before Jesus-Christ) did not hesitate to write that all that Greek thought had created more solid - the work of Pythagoras, Plato, Aristotle - was not due, in the final analysis, only to the influence of Jewish thought !! -

had its source in Moses and the prophets. Others, such as the famous Philo of Alexandria, whose influence on Christian apologetics was so considerable, did not dare to deny the obvious originality of the Hellenic genius, but did not retain ideas developed by him, than those they could be it by altering them, even by distorting them altogether, bring them to

"agree"

1. The *practical* intelligence of animals is no longer in question; however, it too can be creative, as Koehler's experiments show in particular. But let us think above all of the paintings - eminently “abstract” - executed by several of Desmond Morris' chimpanzees, creations which one could take and which one has, in fact, currently *taken* , for human works of the same. style.

with the mosaic conception of “God” and the world 1 . Their work is this hybrid product which in the history of thought bears the name of “Judeo-Alexandrian philosophy”, a set of ingenious combinations of concepts drawn more or less directly from Plato (not necessarily in *the mind* of Plato) and from old Jewish ideas (such as the transcendence of the one God and the creation of man “in his image”), a superfluous scaffolding, no doubt, in the eyes of the Orthodox Jew, for whom the Mosaic Law suffices, but a marvelous instrument of hand- spiritual focus on the Gentiles, in the service of Jews, (orthodox *or not*) eager to wrest from other peoples the direction of Western (and later, world) thought.

Judeo-Alexandrian philosophy *and* religion, more and more impregnated with Egyptian, Syrian, Anatolian, etc. symbolism, which the people, of an increasingly bastardized race, of the Hellenistic world, professed, constitute the backdrop against which it gradually stands out, in the writings of Paul of Tarsus and the first, apologists, and became clearer during the succession of the Councils, Christian orthodoxy as we know it. As Gilbert Murray notes, “It's a strange experience. . . than to study those obscure congregations, whose members, descended from the proletariat of the Levant, superstitious, dominated by charlatans, and hopelessly ignorant, still believed that God can procreate children in the womb of mortal mothers, held the “Word”, the “Spirit” and “Divine Wisdom” for *people bearing* these names, and transformed the notion of the immortality of the soul into that of “resurrection of the dead”, and to think that it was these people who were following the main path, leading to the greatest religion in the world western. ” 2

Undoubtedly there was, in this early Christianity, preached in Greek (the international language of the Near East at that time) by Jewish missionaries, then Greeks, to urban masses without race - so inferior in every way of view, to the free men of the ancient Hellenic *poleis* - significantly more non-Jewish elements than Jews. What dominated there was the element that I dare not call “Greek”, but “Aegean”, or rather 1. Edouard Herriot, Philon le Juif”, 1898 edition.

2. Guibert Murray, “Five stages of Greek religion”, 1955 edition (New York) p. 158.

“Pre-Hellenic Mediterranean” - or pre-Hellenic Middle East, because the peoples of Asia Minor, Syria and Mesopotamia all illustrated it, more or less, in their cults from the depths of ages. It was the myth of the young God cruelly put to death - Osiris, Adonis, Tammouz, Attys, Dionysos - whose flesh (wheat) and blood (grape juice) become food and drink of men, and who resurrects in glory, every year in the spring. This element had never ceased to be present in the mysteries of Greece, in the classical period as before.

Transfigured, “spiritualized” by the sense of allegory attached to the most primitive of rites, it is manifest in the international “salvation” religions, rivals of Christianity in the Roman Empire: in that of Mithra; in that of Cybele and Attis. As Nietzsche saw it so well, the genius of Paul of Tarsus consisted "in giving a new meaning to the ancient mysteries,"

- to seize the old prehistoric myth, to revive it, to interpret it in such a way that , forever, all who would accept this interpretation would accept also the prophetic role and the character of “chosen people” of the Jewish people, bearer of the unique revelation.

Historically, almost nothing is known about the person of Jesus of Nazareth, his origins, his life before the age of thirty, so much so that serious authors have been able to question his very existence. According to the canonical Gospels, he was brought up in the Jewish religion. But was he a Jew *by blood* ? More than one of the words attributed to him would tend to suggest that he was not. It has also been said that the Galileans formed an island of Indo-European population in Palestine. In any case, what is important - what is at the origin of the turning point in history that Christianity represents - is that, Jewish or not, it is presented as such, and, what is more, like the Messiah expected of the Jewish people, by Paul of Tarsus, the *true founder* of Christianity, as well as by all the apologists who follow each other over the centuries. What is important is that it is, thanks to them, integrated into the Jewish tradition; that it is the link between her and the

old Mediterranean myth of the young God of Vegetation, dead and risen, whom she had never accepted: the Messiah to whom we attribute the essential attributes of Osiris, of Tammouz, of Adonis, Dionysus, and all the other Gods who died and conquerors of Death, and who pushes them all back into the shadows

for his benefit - and that of his people - with an intransigence that none of them knew, a typically Jewish intransigence: that of Paul of Tarsus, of his master Gamaliel and of all the servants of the “jealous God”, Yahweh . Not only is a “new meaning” given to the ancient mysteries, but this meaning is proclaimed the only good, the only true, the rites and the myths of pagan antiquity, since the most distant times, having only made the “To prepare” and “foreshadow” it, just as ancient philosophy only sensitized souls to the reception of the supreme revelation. And this revelation is, for Paul as for the Jews of the Judeo-Alexandrian school before him, and for all the Christian apologists - the Justin, the Clement of Alexandria, the Irenaeus, the Origin - who will follow him, that given to the Jews by the God “of all men”.

Jewish intolerance, confined until then to a people, (and to a people despised, whom no one dreamed of imitating) has, with Christianity, and later with Islam, - this reaction against Hellenization of Christian theology, - extended to half the globe. And, what is more, it is this very intolerance, which made the success of the religions attached to the tradition of Israel.

I have mentioned the religions of salvation - particularly that of Mithras and that of Cybele - which flourished in the Roman Empire when Christianity was in its infancy. At first glance, each of them had as much chance as he of attracting to itself the anxious crowds for whom the Roman order was not enough, or was no longer enough, and who, more and more bastardized, felt themselves foreign to all national worship, whatever it may be. Each of them offered the average person everything they promised - the religion of the crucified Jesus - and that, with rites all the more capable of gaining buy-in, as they were more barbaric.

In the third century of the Christian era, it was the cult of Mithras, - that old Indo-European solar God, contemplated through the thousand distorting mirrors represented by the races and traditions of his new worshipers, - which seemed to have to s 'impose. .

. provided there is no decisive factor in favor of any of its rivals. The God was popular with legionaries and their officers. Emperors had found it good to receive initiation into its mysteries, under the warm-blooded shower of the redeeming Bull. A growing number of people

people followed suit. It can be said with confidence that the world dominated by Rome came close to becoming Mithraic - instead of Christian - for some twenty centuries. It can be said with no less certainty that, if he did not become so, it is neither due to any

“superiority” of the Christian doctrine of salvation over the teaching of the priests of Mithra, nor to the absence bloody rites among Christians, but the protection granted to the religion of the Crucified by the Emperor Constantine, and no other factor. Now, it is precisely the intolerance of Christianity - especially her, if not her alone - that has earned it the preference of the master of the Roman world.

What the emperor wanted above all was to give this immense world, populated by people of the most diverse races and traditions, a unity as solid as possible, without which it would be difficult for him to resist for long. push from those called the Barbarians. Unity of worship was the only one he could hope to impose on him, provided he succeeded quickly. Among the religions of salvation, so popular, that of Mithras had, without a doubt, the greatest number of faithful. But it didn't promise to spread quickly enough, and that, first and foremost, because it didn't claim to be the only Way and the only Truth.

It was in danger of leaving its rivals for a long time to exist, and the unity so desired would not, - or would take centuries to be achieved - when the interests of the Empire demanded that it be achieved in a few decades.

The same could be said of the old cult of Cybele and Attis: its priests did not proclaim, like the Jews, that they alone possessed the truth. On the contrary, they believed, like all men of antiquity (except the Jews) that truth has countless facets, and that each cult helps its followers to grasp one aspect of it. They too would have allowed rival religions to flourish in their freedom.

Christianity, although penetrated as it was already, in the fourth century, with ideas and symbols borrowed either from Neoplatonism, or from the old Aegean mystical background, or from even more distant forms of the eternal Tradition, had, for its part, inherited from Judaism, the spirit of intolerance. Even its most enlightened apologists, the most richly nourished by classical Greek culture, - such as a Saint Clement of Alexandria or an Origen who,

far from rejecting ancient wisdom, considered it a preparation for that of the Gospels -

did not put the two wisdoms on the same level. There was, in their eyes, "progress" from the first to the second, and the Jewish "revelation" kept its priority over the more distant echo of the voice of the one God than one could detect among the pagan philosophers. As for the great mass of Christians, they held as “abominations” - or “demons” - all the Gods of the earth, except the one who had revealed himself to men of all races through the prophets of the Old Testament - the Jewish prophets - and through Jesus and his posthumous disciple, Paul of Tarsus, - the latter, a hundred percent Jew, the first, considered as “Jew”, “Son of David”, by the Church, although it is ignores all of its origin, and that we have even been able to question its historicity.

It is the deep bond which links Christianity (and, in particular, the “holy Sacrifice of the Mass”) to the ancient mysteries, which has ensured their survival until our days. And it was, in Paul of Tarsus, a trait of (political) genius to have given the oldest myths of the Mediterranean world such an interpretation that he thereby assured his own people, about this world and over all the peoples that he was, over the centuries, destined to influence, an

indefinite spiritual domination. It was, in the Emperor Constantine, a stroke of genius (also political), to have chosen to encourage the spread of religion which, by spreading the *fastest*, was to give to the ethnic chaos that the Roman world represented then, the only unity to which he could still aspire. And it was, in the German leader Clodwig, known under the name of Clovis in the history of France, another stroke of genius (political, too), to have felt that nothing would assure him the *permanent* domination over his rivals, other German leaders, as well as his own adhesion (and that of his warriors) to Christianity, in this world already three quarters Christian, where the bishops represented a power to be sought as an ally. Political genius, not religious; even less philosophical - because in all cases it was a question of *power* , personal or national; material stability; of *success*, not of truth in the full sense of the word, that is to say in agreement with the eternal. It was a question of ambitions on the human level, not of thirst for knowledge of the Laws of Being, or of thirst for union, with the Essence of all things, - Soul, both transcendent

and immanent of the Cosmos. For if it had been otherwise, there would have been no reason why the religion of the Nazarene should triumph for so many centuries: its rivals were worth it. She had only one “advantage” over them - practical: her fanaticism, her childish intolerance inherited from the Jews, - fanaticism, intolerance which could make the Roman or the cultivated Greek of the early days of the Church smile, and that the Germain, nourished, him, in his beautiful religion at the same time cosmic and warrior, could with reason find absurd; but which was to give Christianity a *militant* character , which it alone possessed, since orthodox Judaism remained - and had to remain - the faith of a people.

Christianity could henceforth only be combated by another religion with an equally universal claim, *as intolerant as itself* . And it is a fact that, until now, it has retreated on a large scale *only before Islam* and, nowadays, before this false religion which is Communism.

Islam, like it, was attached to the Old Testament of the Jews. He was, like him, out of the desert, but was stripped of all the symbolism which links the worship of Christ to the old Mediterranean, Egyptian, Chaldean, etc. myths

of the death and resurrection of the Savior Wheat, and to the rites prehistoric times that made them tangible to the faithful.

(For the Mohammedan, Jesus - Issa - is “ *a prophet* ”, not a God, and especially not“ God

”). Syria, E; Egypt, all of North Africa, North Africa, Christian for three or four centuries, were Islamized overnight. Europe would have been, if the chance of the war had not wanted Charles Martel and his Franks to have been victorious, between Tours and Poitiers, in 732 - unless, of course, it had resisted. for centuries, as Spain did.

Certainly, an Arab victory, followed by the conquest of all of Europe according to the plan that had been devised twenty years earlier by the brilliant Moussa-al-Kébir, would have been, from a racial point of view, a disaster of the first magnitude. The Aryan race would have lost, on all the continent, the purity which it still retained in the eighth century. At the most, there would have remained here and there more or less important islets of a predominantly Aryan population, as in North Africa regions populated mainly by Berbers, or as we still find in Spain,

places, where the (Nordic) type of the Visigoths left more traces than elsewhere. On the whole, Europe would have become, in terms of blood, less pure even than it is today -

which is saying a lot. But from the strict point of view of the evolution of the ideas and customs of each of its peoples, and more particularly of its religious psychology, its history would perhaps not have been very different to me.

It is true that Arabic would undoubtedly have supplanted Latin, and that there would probably not have been a “Renaissance” in the tenth century of the Hegira. Or would the Greek scholars of Constantinople (themselves Islamized?) Still have, as the Turks approached, emigrated to the West, to courts very similar to those of the Moorish capitals of Spain, and would they be there? -despite wide awake nostalgia for classical Antiquity?

Let us not forget that *Aristou* (Aristotle) and *Aflatoun*(Plato), were known and admired by Arab scholars. There would certainly have been no painting or sculpture reproducing the human form: this is contrary to the laws of Islam. The artists of Italy, Germany, the Netherlands, the Leonardo da Vinci, the Michelangelo, the Dürer, the Rembrandt, -

would have been born. Enough Aryan blood would have remained for them to be born.

And they would have given their genius an expression just as strong and no doubt just as beautiful, however *different* . But there are two features of European Christian civilization which would have tragically remained the same: anthropocentrism, and intolerance -

intolerance on all levels, a normal continuation of religious intolerance, and a consequence of what I called the superstition of “man”.

The spirit of controversy, inherited from decadent Hellenism, would not have failed to generate sects. The spirit of exclusivity; religious, inherited from the Jews, - the mania of each to believe himself, with his brothers in the faith, sole keeper of the secrets of the Unknowable - would have made of these sects parties detesting each other, and militating savagely against each other , because it was and still is the temperament of the European to fight savagely, as soon as he accepted the fight. There would undoubtedly have been wars of religion, and a Holy Inquisition which would not have, in terms of horror, left anything to be desired from that which currently existed. The Americans would have been discovered and conquered, and exploited. The caravels would have carried there the faith of the victorious Prophet instead of that of Jesus crucified, and

the banner of the Khalifes would have replaced that of the very Catholic kings. But the conquest and exploitation and proselytism would have been equally ruthless there. The old cults would have been rigorously abolished there - as had been, twenty-five centuries earlier, the cult of the Baalim and the Mother Goddesses, wherever the “good” Jewish kings had extended their domination. The teocalli and the huaca-huasi would have been shaved.

It does not matter that, on their foundations, mosques had arisen, instead of Christian cathedrals! From the perspective of Cuauhtemoc and Atahuallpa, and the people of Mexico and PeIu, it would have meant the same thing: the choice between conversion or death. It is true that the Jews of Antiquity did not even leave this choice to the worshipers of Baal and Astarte, and that in North America the Aryans, morally one could not be more Jewish (giving enormous importance to the 'Old Testament), were hardly going to leave it to the Indians whom they had to decimate, almost to complete extinction, by alcohol, not even granting them the honor of dying for their Gods, weapons in hand . The Spaniards - and the Portuguese - apparently cared more about the fate of the immortal souls of “all men”. They were closer to the Jews, disciples of Jesus, and especially to Paul of Tarsus, than they were fellow-in-arms Jews of Joshua, son of Nun, or of King David. . . or Jehu. Nevertheless, they were, in any case, what Pope Pius XI is -

or should be - all good Christians: "spiritual Semites", and religious intolerance is a Jewish product; the Jewish product, par excellence.

* * *

But it seems to me that I hear from all sides the objection that we have been repeatedly raised from the beginning of the Movement, from the first speeches of the Master, from the first edition of the Book. I am quoted from the very words, written in full, black and white, on page 507 of this one - these words which I too have recalled so many times, in public and in private meetings, before. , during and after World War II: “Political parties tend to compromise; the “Weltanschauungen”, never. Political parties take into consideration the opposition of possible adversaries; the “Weltanschauungen”

proclaim their own infallibility ”1. If this isn't the most cynical glorification of intolerance, then what is it? And I remember - and how! - from the response of all the enemies of National Socialism, from the enthusiasts of good parliamentary democracy to the most rabid Communists, also theoretical defenders of “human rights”, to the slightest suggestion of

identical treatment of all “Committed”; including the Hitlerites: “There can be no question of tolerating the intolerant.”

Are we really “intolerant”? and did the Führer, in the passage quoted, or elsewhere, exalt intolerance? Yes, of course. But this is not the same intolerance that I have tried to describe throughout the previous pages. It's about the response to it, the backlash against it - which is very different.

In distant Antiquity, before the virus of Jewish intolerance was spread around the world, we would have been tolerant as well as racist, as were all Indo-Europeans, and all the peoples of the earth, including including the Jews themselves, before the great Mosaic reform. I will say more: our Movement, with its intransigence and aggressiveness, would not have existed - would not have had any justification. For it can only be understood in a time of accelerating decline. He is the supreme, desperate reaction - the reaction of people who have nothing to lose since, whatever comes out of their revolution, it cannot be worse than what they see around them - against this decadence. . Now this decadence is, as I have tried to show, linked to two attitudes which complement each other: to the superstition of "man" and to that of "happiness". It is these two superstitions which engender intolerance of the type I described above - not really “that of the Jews” (with the undoubted exception of the prophets), but that of all the doctrines which have their roots in Judaism; that which the Jews use, after having aroused it among other peoples, to incite these peoples to fight for them, without even knowing it. One can only attack intolerance with the help of another intolerance, based on another faith than it, just as one cannot fight

1. Adolf Hitler, “Mein Kampf”, German edition of 1935, p. 507.

“Terror rather than terror” 1 - terror exercised in the name of another idea.

We fight the intolerance of devotees of “man” and those thirsty for “happiness” - both that of religions or philosophies directly born from Judaism, and that of humanitarian rationalists with scientific claims, nourished by the same two superstitions. We fight it through *our*

intolerance, which arose not, of course, from the naive desire to make all men happy in this world *or* in another, but from the desire to keep pure and strong this human *minority* , which represents the biological elite of our Aryan race, so that one day (probably *after the* end of the present Time Cycle), a collectivity as close to the idea that we have of the superman - without defects and without weaknesses - as are the tigers of the idea of the perfect feline. We don't care whether the individuals who make up this biological elite are “happy” or “unhappy”! The Forts - and they are, or must be, - have nothing to do with personal happiness. Their function consists in ensuring, from generation to generation, both the continuity of the breed in its beauty and its virtues - in its “health” - *and* the continuity of faith in its natural values. The pride they feel in fulfilling this function, and the pleasure of challenging those who would like to attract them to other tasks, must be sufficient for *them.* "happiness". Happiness as understood by the vast majority of people in “consumer” societies, that is to say, material comfort, plus the satisfactions of the senses and of the “heart”, is good for animals. who, deprived of their word, therefore of the possibility of looking back on themselves, feel no particular pride in fulfilling their functions, and have neither ideological adversaries to harass, nor

“re-educators” to challenge. It is, as I said at the beginning, *their* right. Even the man of the lower races should be scornful to *seek him out* - let alone the average Aryan, and especially *the Forts* .

In addition, our intolerance manifests itself, like that of the Orthodox Hindus, on the level of life, of *action* , not on that of pure thought, because we do not “believe” that the basic propositions of our *Weltanschauung* are true: *we know that* . Uninformed people who persist

1. Adolf Hitler, “Mein Kampf”, 1935 edition, p. 507.

to deny them - those who, for example, proclaim loudly that "race does not exist", no doubt irritate us. But *deep down* we don't feel any more hostility towards them than towards fools who go away repeating that two and two make five. We *see that* if we add two pebbles to two pebbles, and if we count the whole, we inevitably find four pebbles.

And, although this is of another order of ideas; of the natural sciences, and not that of mathematics, - we also see, and very clearly, that there are, among all the people who are called Indo-Europeans, or Aryans, common features, well defined. That madmen - or parrots, repeating what anti-racist propaganda served them on television - deny it does not change *the facts*. It is not to “save” these fools, or these parrots, from error, for the sake of their soul, or out of respect for their “reason”, that we would crack down on them if we had the power, but only to prevent the repercussions that their speeches could have in society, and in particular among young people. Their “reason” is so unreasonable - and so little “their”! - that it does not inspire us any respect. And the fate of their soul, if they have one, does not interest us. But the survival of our race - still so beautiful, wherever it has remained more or less pure - and the possibilities of assertion and action that a future, however threatening it may seem, can, despite everything still exist. to reserve, interests us deeply. It is in the name of them that we would take against them, if we had the power, ruthless measures. In a society for a long time steeped in our spirit, in which any antiracist, egalitarian, pacifist statement, contrary to the divine wisdom of Nature, - any expression of the superstition of "man" - would be received with irresistible bursts of laughter, like a crude fairground joke, or out of total indifference, even more murderous, perhaps we would not crack down on our adversaries, but we would let them bark all their drunk. They would not be dangerous, and moreover would tire quickly. like a crude fairground joke, or out of total indifference, even more murderous, perhaps we would not crack down on our adversaries, but let them bark all their drinks. They would not be dangerous, and moreover would tire quickly. like a crude fairground joke, or out of total indifference, even more murderous, perhaps we would not crack down on our adversaries, but let them bark all their drinks. They would not be dangerous, and moreover would tire quickly.

* * *

I compared our “intolerance” to that of the Hindus

Orthodox, so different from that of Christians and Muslims. You will soon understand why.

If any young Brahmin tells his father that he feels a special devotion to some expression, visible or invisible, of the Divine, *outside the Pantheon of Hinduism* , whether it be Jesus, or Apollonius of Tyana, or whatever European leader of our time, in whom he believes he has discovered the mark of the "Avatar" or divine Incarnation, the father will generally find nothing to complain about. He will probably suggest to his son that he place the image of his God - even if he is *a man* , still alive - on the domestic altar, among those of the traditional deities who already figure there. The young man will accept, no doubt. And no one in the family will mind, because it will not change anything *in practice*, the rhythm of life at home: the ordinary will be the same; daily rites, too; the holidays will be celebrated there in the same way. Nothing will change. There will only be one more image, among the many images, in the Gods corner, and. . . a somewhat different *thought* from that of other Hindus under the head of one of the family members. But the thoughts are not seen. Even expressed, they only begin to be annoying when you feel they might, when you least expect them, translate into shocking acts. Until then, they are tolerated; and he who has them, even if he is at the bottom of his heart, a Christian, or even a Communist, is regarded as one of the sons of the house *and of the caste* .

But that another son of this same Brahmin, without claiming the least of the world of any master, of any teaching, of any foreign God, come and declare to his father that he ate forbidden foods, and that , in the company of people of low caste, with whom tradition forbids him to associate in this act which has the value of a rite, because it sustains life; or, worse still if possible, that he comes to say that he lives with a woman who is not of those whom the holy tradition allows him to marry, and that he has a child by her. . . He will be, then, - and that, whatever may be his devotion to Hindu deities; whatever justification he can invent to link his actions, willy-nilly, to some well-known episode of the Hindu past - rejected by family and caste; excommunicated; repressed to the rank of Untouchable by all Orthodox Hindus. He will have to leave his village, and

to go and live two or three kilometers further, in the agglomeration of the aborigines (men of inferior races) and.

It will certainly not be so *today* in all Hindu circles. Under the violent or subtle action of the forces of disintegration, the traditional mentality is lost, in India as elsewhere. It is nonetheless true *that it would have been so* , a few years ago; and that it would still be so *now* , in Hindu circles whose orthodoxy has resisted and to the example of the foreigner and to the propaganda of a government imbued with foreign ideas. The fact remains that this attitude corresponds well to the spirit of Hinduism, I would say more: to the Indo-European spirit, and even *to the ancient spirit* . It could be expressed in the sentence: “

Think What you want ! But *do* not *do* anything that can destroy the purity of your race, or its health, or contribute to scorn or abandon the customs which are its guardians ”.

Whereas the injunction which could translate into intolerance of religions which left the Jewish tradition but intended for non-Jews would be roughly the following: “ *Do* whatever you want - or more or less. There is no act against religious (or civil) laws that is not forgivable. But don't *think of* anything that might cause you to question the “articles of faith” - the basic propositions of Christian or Mohammedan *doctrine* , or (nowadays) liberal-humanitarian, or Marxist ”. *Think*, to feel, even about the unprovable and perhaps the unknowable, otherwise than a “faithful” must, is the worst crime. It was for committing it - *not* for *acting* in any way that hundreds of thousands of Europeans suffered torture, and ultimately death by fire; in the days when the Holy Office was all-powerful; that millions perished, inside or outside of Europe, for refusing the message of Christianity, Islam or, later, triumphant Marxism.

Compare with that the attitude which is affirmed in Point Vingt-quatre, already quoted, of the famous “Twenty-five Points” of the program of the National Socialist Party, proclaimed in Munich, February 24, 1920: “We demand freedom of any religious denomination in the State, *insofar as it does not endanger the existence of it, and is not in contradiction with the sense of decorum and the moral sense of the race*

Germanic . . . ” 1 . It is, of course, the door open to a certain form of intolerance, but not to that of the murderers of Hypatia, nor to that of the judges of Giordano Bruno - or of Galileo. This is the justification for the only “intolerance” that the ancient world practiced

- that of the Roman authorities who pursued the early Christians, *not* as adherents of any

“superstition” (after all - in the eyes of the sages of the era - neither more nor less stupid than so many others which swarmed in the lower classes and... among the idle women of the rich) but as seditious who refused to honor the images of the Emperor-god of the grain of traditional incense; *as enemies of the state*. It is the condemnation of any other form of intolerance, both that of the prophets and “good” Jewish kings of the Old Testament, as well as that of the Inquisitor Fathers.

* * *

A question, however, arises: that of the *border* between the two intolerances, or rather, between the acts and gestures hostile to the order dreamed by the legislator, and the

“thoughts”, the deep convictions, the attachment to the *values.* in contradiction with the basic propositions on which this order is based. It is certain that gestures, unless they are purely mechanical, presuppose thoughts, convictions, the acceptance of well-defined values. And it is also certain that any ardent attachment to given values will sooner or later be expressed in gestures - by creating “facts”. He will do it as *soon as he can*, that is to say as soon as the pressure of the hostile forces which have hitherto prevented it, will relax. And in the meantime, if any public demonstration is prohibited for him, - if he is, even as a feeling, considered “subversive”, even “criminal”, by the people in power, - he will express himself just as well. that badly in clandestinity: by word and by gesture, behind closed doors, between “brothers”. (This is exactly how *our* attachment to the values of

1. "We demand the freedom of all religious denominations in the state, as long as they do not endanger its existence or offend against the morality and

morality of the Germanic race." (Point 24 of the Twenty-Five Points). "The program of the NSDAP"

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Aryan racism in its contemporary form, that is to say to Hitlerism. And we are only tolerated to the extent that we are invisible, and that the immense hostile world in the midst of which we are dispersed, accustomed as he is to only trusting his senses, believes us to be non-existent. Any clandestine thought is necessarily “tolerated” - or rather ignored, and for good reason!)

Tolerance of the expression of the thought or faith of others, in a society based on standards which it seems to despise, is logically justified only in two cases. Either one considers this thought or this faith as not being, by its very content, susceptible of any influence on the *social* life of the individual, and even less on that of his brothers of race or simply of his fellow-citizens; or else, we admit its harmfulness - the subversive character, the *potential* danger on the practical level - but, either we do not esteem the representatives enough to judge them capable of sustained persistence, or we do not do not believe in the efficacy of thought and faith, even expressed, if the action they call for is too long impossible, we do not admit the danger real .

The Hindu, who has no objection to one of his sons worshiping Jesus, rather than the divine Incarnations known and venerated by his fathers, has only *one* function of religion in view: that which consists in leading the faithful to the lived experience of “God” to the realization of the universal Self in the depths of himself. He presupposes that his son, while striving for this supreme experience (that of all initiates) through his devotion to Christ, will not sever any of the ties that bind him to *society.* brahmanic. If he thought differently, if he suspected, for example, that the young man no longer has the same respect for the traditional laws concerning food and marriage; if he believed him capable, henceforth, of eating flesh (and especially bovine flesh) or of procreating children outside his caste, and this because his new faith had given birth to a new mentality in him, he would be less tolerant.

The European who is refused entry to a Hindu temple is excluded not because of his metaphysics, held to be false, still less because of his race, if

he is indeed an Aryan, but because of the culinary habits which one attributes to him (sometimes *wrongly* ; but no regulation takes account, alas, of the exception! I have been, to myself, and despite that the company

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Hindu in general would have long accepted me, refused entry to one of the temples of Sringeri - the homeland of Sankaracharya, in Southwest India - on the pretext that I had been, before embracing Hinduism, a “beefeater.” And when I protested vehemently against this accusation, recalling that I had *always* been a vegetarian, both before I came to India and afterwards, the priest told me that “my fathers, no doubt” had not been, and continued to keep me away from the threshold. I must admit, to be fair, that I was admitted to almost every other temple in India, including that of Pandharpur, in Mahratta country.)

Hindu “intolerance” being, *like ours* , essentially *defensive* , it is understood that it manifests itself - and cannot do less than manifest itself - with regard to any idea or belief, or metaphysical or moral attitude. , *seen as tending to undermine the traditional social order* . But it will never be exercised with regard to a *different* traditional order , in order to change it by force *or even by persuasion.* . This is, I repeat - and it cannot be repeated too often - the “intolerance” of all the peoples of antiquity, minus the Jews. The judges who condemned Socrates to drink hemlock because he “did not believe in the Gods in whom the city believed” would never have dreamed of going to impose these same Gods of Athens on an Egyptian or a Persian. If they could have known in which direction ideas were going to evolve and history would unfold, Christian (or Muslim) proselytism, the Crusades, the Holy Inquisition, the suppression of the indigenous religions of America, would have seemed to them as monstrous as 'to us, today's hated “intolerants”. And we who would be ready to crack down with the latest violence against all people who, by nature or by choice, *among the Aryan peoples* , would consider absurd any inclination to preach our values to Negroes or, in general, to peoples of another blood than ours. Even as far as Europe is concerned, we make a distinction between “the North” and “the South,”

- the Germanic element and the Mediterranean element (although, already in antiquity, the latter was quite mixed. to the blood of the Nordic conquerors: there is, after any conquest, a gradual return to the race of the conquered, if

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no “caste system” or, at least, no legislation concerning marriage, guarantees the survival of the conquerors).

If Aryans with *our* mentality had been able, instead of the Spaniards and Portuguese, to conquer the Americas, they would have left the temples and the cult of the native Gods intact. At most, seeing that, from the start, they themselves were taken for Gods, they would have allowed themselves to be worshiped,. . . while trying with all their power to become and remain worthy of being. And they would have punished, with exemplary severity, any intimacy between their own soldiers and the women of the country, or at least prevented the birth of children of mixed unions, thus preserving the purity of the *two* races.

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IV

THE CONDEMN OF THE AVERAGE MAN

“ *And the shame of being a man also gripped his*

soul .”

Leconte de Lisle (“The Holocaust”; Tragic Poems.)

“ *This appalling logic* ”, said to me on October 9, 1948, Mr. Rudolf Grassot, Assistant Chief of the Information Office of the French occupier in Baden-Baden, speaking of *our* intellectual consistency. . . without suspecting, of course, for a single moment, “to whom”

he was talking about it. I have retained these words, which flatter us, among a certain number of other tributes - always involuntary - from the adversary, in Europe or elsewhere.

There are few things that shock me, me, in mammals which profess to “think” - which even constantly emphasize the superiority that this “thought” is supposed to give them over living beings who, they believe, are completely devoid of it - as much as the absence of logic. It shocks me, because there is a lack of agreement between the thought and the life of the same individual, even between two or more aspects of his thought itself; because it is internal contradiction, negation of harmony, therefore weakness and ugliness. And the more the person with whom it meets is highly placed in the conventional hierarchy of the “intellectuals”, that is to say the literati provided, preferably, of university diplomas, or the technicians coming out of some big school, and more this lack of discursive capacity shocks me.

Why that ? Why, for example, the millions of people saying “to love animals” and denying themselves to be slaves of any custom, who, moreover, eat meat “in order not to stand out”, seem to me less irritating

than the tens of thousands who call themselves both Hitlerites and Christians? Are the former less illogical than the latter? Certainly

No ! But they are a majority which I know in advance is lying, and cowardly or weak, which is almost the same thing; a majority that, despite the few interesting individual things that are there, I have despised since my earliest childhood, and from which I expect nothing. The latter are my brothers in the faith, or those whom I have so far believed to be such. They form an elite that I have loved and exalted because it bears, today as yesterday, the same sign as me - the eternal Swastika - and claims itself from the same Master; an elite, from which I expected as a matter of course, this perfect harmony of thought with itself and with life, this absolute logic that one of our enemies, without knowing me, called before me as "Appalling", October 9, 1948, forty-first anniversary of the birth of Horst Wessel.

Illogicality is either stupidity or bad faith, or compromise - stupidity, dishonesty, or weakness. But a Hitler cannot by definition be stupid, dishonest or weak. Anyone who is afflicted with one of these three disqualifications cannot be counted among the militant minority, hard and pure, dedicated body and soul to the struggle for survival and the reign of the best - our struggle. Unfortunately, it was necessary - and it will take a long time yet, if we are to act on the material plane - to accept, if not allegiance, at least the *services.* a crowd of people who, seen from the outside, looked and perhaps appear Hitlerite, but who, in fact, neither were nor are, could not and cannot be, precisely because of the lack of consistency inherent in their psychology. What to do ? They were and they are - and will be for a long time to come - the number and. . . money, which no movement with a program of action can entirely do without. They must be *used* . . . without, however, placing too much confidence in them. You should not argue with them; for if they are stupid, it is useless; if they are in bad faith, no more. And if they are weak,. . . the revelation of their inconsistency can have on them an effect quite the opposite of that which one would have wished.

As soon as Hermann Rauschning realized that he could not be both Hitler and Christian at the same time, he chose Christianity, and wrote the virulent book, “Hitler told me”

which the enemy hastened to translate. in several languages. Less advised, he would never have realized it, and would have continued, as

so many other brave Christians mean, to lavish on the cause of Germany, and beyond this one, on the Aryan cause, all the services which it could. He was one of those who should have been left to sleep.

So many asleep - logically inconsistent - are, on a practical level, more *useful* than us, the little nucleus of uncompromising militants!

In his letter of June 26, 1966, the late GL Rockwell, leader of the American National Socialist Party, 1 who was destined fourteen months later to be shot by an assassin, wrote to me, among other things: “A examination of our income would highlight the indisputable fact that most of our money comes to us from pious Christians (*devout Christians*). People like you can't send us a dime - and apparently even need financial help themselves. . . . ” And a little further: “In short, without ammunition, even the world's greatest strategist would lose a war. And if the people who hold the ammunition monopoly demand that I repeat every morning, three times, “abracadabra”, in order to obtain from them enough weapons to annihilate the enemy, it is not three times, but nine times, that I will say “abracadabra”, be it nonsense or lies or whatever. *Once we are in power, our position will be entirely different* . However, I want to say that, even then, the Master Himself did not allow Himself to be drawn beyond measure, in the direction you indicate. *He agreed with us, and with all true National Socialists without compromise.*

There is no shadow of a doubt . But he was *also* a realist - and a realist who succeeded, and how! ”

He was responding to my letter of April 26, 1966, in which I had very frankly expressed the disappointment I had experienced, upon reading

certain issues of the monthly

“Bulletin” of the American National Socialist Party. (In one of these were spread side by side, in three rectangles, three symbols, each with an explanatory word: a Christian cross,

“our faith”! - a flag of the United States, “our homeland ”, - and finally, a cross 1. The ANP, which later became the NSWPP (National Socialist White People's Party).

swastika, “our race”). He responded to my criticisms, to my doctrinal intransigence, to my demands for logic. And, *from a practical point of view, he was a hundred times right*

. The one who gives a hundred dollars to the NSWPP is more useful, of course, than the one who writes a hundred lines not of “propaganda” (adapted to the immediate concerns and the tastes of a majority of people, at one point in time), but *of truths* , that is to say of propositions whose intrinsic value will be the same in ten thousand, and in ten thousand times ten thousand years, and always, and which justify our fight of yesterday, today '

today and tomorrow.

But there is more: the man and the woman of good Aryan blood who, like, alas, so many of our brethren of race, ardently hate both our Führer and ourselves, but make a child destined to be, one day, one of us, are even more useful than the individual who gives our activists his financial support. Goebbels' parents, who had no sympathy for the Hitler Movement, did more for him, simply by having this son, than the German heavy industry tycoons who, (no longer knowing what they were doing than the US “pious Christians”

that Rockwell mentions in his letter) funded the National Socialists' election campaigns from 1926 to 1933. In fact, each is useful in its own way. And there are services that are so different in nature that they cannot be

compared. Each has its value. Still, I reread with pride, the sentence Rockwell wrote to me a little over a year before his tragic death: “The Master - the Führer - agreed with you, as with all true National Socialists. without compromise. There is no shadow of a doubt ”. He added, it is true, that he was “also a realist - a man who knew how to act with a view to immediate success - whereas I, his disciple, am not. But I am not a chef. And has not the Führer himself, sometimes, by taking some of his most serious decisions, placed the “appalling logic” of our He added, it is true, that he was “also a realist - a man who knew how to act with a view to immediate success - while I, his disciple, am not. But I am not a chef. And has not the Führer himself, sometimes, by taking some of his most serious decisions, placed the “appalling logic” of our He added, it is true, that he was “also a realist - a man who knew how to act with a view to immediate success - whereas I, his disciple, am not. But I am not a chef. And has not the Führer himself, sometimes, by taking some of his most serious decisions, placed the “appalling logic” of our *Weltanschauung* above its immediate material success? What else did he do, for example, by attacking Russia, the citadel of Marxism, on June 22, 1941?

or already by refusing Molotoff's proposals on November 11, 1940? (Exorbitant as these were, accepting them would have been, it seems, less tragic than risking war on two fronts.)

* * *

The more rigorous a reasoning is, impeccable from the purely *logical* point of view , and the more its conclusion is false, if the basic judgment from which it starts, - that expressed by its “major”, in the case of a simple syllogism - is itself wrong. It's clear. If I declare that

“All men are saints”, and if I then notice that the Marquis de Sade and all known and unknown sexual perverts, and all the torturers of animals, or of children, “were or are men ”, I am forced to conclude that all these people“ were or are saints ”, an assertion whose absurdity is obvious. Perfect logic only leads to a *true* judgment if it is applied from premises that are themselves *true*. The adjectives by which we characterize such rigor in the

sequence of judgments, depend on the attitude we have towards the judgment or judgments from which it starts. If we accept these, we will speak of an irreproachable logic, or admirable. If we reject them vehemently, as Mr. Grassot rejected the basic propositions of Aryan racism, in other words of Hitlerism, - we will speak of “appalling logic.” It does not matter, the judgments remaining true or false, independently of the reception, always subjective, that one makes them.

Now, what is a true judgment?

Any judgment expresses *a relationship* between two states of fact, between two possibilities, or between a state of affairs (and all psychological states fall under this category) and a possibility. If I say, for example, “The weather is nice”, I am asking the relation between a whole set of sensations that I am currently experiencing, and the presence of the sun in the visible sky. If I say: “The sum of the angles of a triangle is equal to two rights”, I put that, *if* a polygon has the characteristics which, mathematically, define the triangle, the sum of its angles will be, and can only be equal to two rights; that there is a necessary connection between the very definition of “triangle”, and the property to which I have alluded. If I say: "It is better to lose your life than to fail in honor!", I am making a relation - no less necessary in principle - between *my* psychology and any *possible* situation , in which I would have to choose or else to to live dishonored, or else to die while saving honor.

The judgment is true if the report it expresses exists. It is wrong otherwise. This is clear in the case of judgments - called “categorical” - which establish a relationship between two facts. If I say in broad daylight that “it is dark”, it is quite certain that there is no longer a connection between what my senses feel and what I say; the judgment is therefore false where and when it is issued. If I say: “The sum of the angles of a triangle is equal to five right angles”, I am saying an absurdity, because the relation that I put here between the definition of the triangle and a property that I attribute to it, *does not exist.*

not ; because the assertion of property *contradicts the* judgment that defines the triangle.

(Even in non-Euclidean space with positive curvature, in which the sum of the angles of a triangle “exceeds” two right angles, this sum does not reach “five rights”.) In the case of categorical judgments, which express a relation between two facts, as in that of those perfect hypothetical judgments that are all the theorems of mathematics,

“truth” or “falsity” is very evident. that no one will accept what I say, - if I declare in broad daylight that “it is night”; - because all healthy eyes are sensitive to light. As for the mathematical theorems, they all prove themselves, *on condition that one accepts* , in the case where it is a question of theorems of geometry, the postulates which define the particular space which they relate to.

The only judgments people argue about - even going to war because of them - are *value* judgments ; those which suppose, in whoever emits them, *a hierarchy of preferences* . It is, in fact, always in the name of such a hierarchy that we grasp a relation between a fact (or a state of mind) and a “possibility” (future, or else... Conceived retrospectively, as which *could have been*). The facts can give rise to heated discussions, no doubt, but devoid of passion, and especially hatred. One does not really quarrel with one's adversaries and, if one has the power to do so, one does not crack down on them, unless one considers the “facts”, which are the subject of the discussion, to be directly or indirectly linked to problems. *values* that we love. The Church was only hostile to those who maintained that our Earth is round and that it is not the center of the solar system, as long as she believed she saw in these facts - in case they were proven , therefore universally accepted, - the

negation not only of the letter of the Scriptures, but above all of Christian anthropocentrism. The biological facts that form the basis of all intelligent racism are denied by organizations such as UNESCO, which pride themselves on “culture,” yet, only because these organizations see, in their

broad acceptance, the “threat”. 'a resurgence of Aryan racism, which they hate.

* * *

Is there objectivity in the ‘domain of values? To this question, I answer yes. There is something independent of the “taste” of each art critic, which makes a masterpiece of painting, sculpture or poetry a masterpiece for all time. There is, behind every perfect creation - and not only in the realm of art proper - secret correspondences, a whole network of "proportions" which themselves "recall" unknown cosmic equivalences, but foreseen. These are the elements that link the work to the Eternal - in other words, which give it its objective value.

On the other hand, there is no universal scale of preferences. Even if one could penetrate the mystery of the structure of the eternal creations, which are human only in name because the author is effaced there before the Force (the Ancients would have said: “the God”), who has a moment possessed, and acted through it and by it; - if we could, I say, explain in clear sentences like those of mathematicians, why such creations are eternal, we could never force everyone to prefer the eternal to the temporary; to find a work that reflects something of the harmony of the cosmos, more pleasant, more satisfying than another, which does not reflect anything. There is a good and a bad taste. And there are moral consciousnesses which come more or less to that of a man whose scale of values is objective. But there is no more universal consciousness than there is universal taste.

There are none and could not be, for the simple reason that men's aspirations are different, once the level of the most basic needs is exceeded. (And even these needs are more or less pressing, depending on the individual. There are people who find life bearable, even beautiful, without comforts, pleasures,

or ailments, the lack of which would make other people frankly unhappy.) Who says different aspirations, says different preferences. Who says different preferences, says different reactions, faced with the same events,

different decisions faced with identical dilemmas and therefore, different organization of lives which, otherwise, could have been alike.

Never forget the diversity of men, even within the same race, especially when moving from one race to another. How could people so different from each other have “the same rights and the same duties”?

There is no more universal duty than there is universal consciousness. Or, if we absolutely want to find a formula that is true for all, it will have to be said that the duty of every man

- much more: *of every living being* - is to be until the end, in its visible or secret manifestations, *what it is* in its very nature; never to betray yourself.

But the deep natures differ. Hence, despite everything, the diversity of duties, like rights, and the inevitable conflict, on the level of facts, between those who have opposite duties.

The Bhagavad-Gîta says: “Focus on doing *your* own duty (*svadharma*). The duty of another carries (for you) many dangers. ”

And what, in practice, will decide the outcome of the conflict between people whose duties are opposed? *Strength*. I really only see her. If it fails me, I have to put up with the presence in the world of institutions that I consider criminal, given my own scale of values. I can hate them. I cannot remove them with the stroke of a pen, as I would if I had the power. And even those in power cannot - to the extent that they need the collaboration of certain men, if not of a majority, precisely to maintain themselves in the position they have won. But I will talk to you later about strength, the condition of any visible and sudden change, that is, of any victorious revolution, on the material plane. I will first tell you a few words about the fathers of “universal consciousness” and the idea that derives from it: the idea of a “duty” that would be the same for all. *other* areas than morality,

distinguished by some preeminence: by the firmness of their thought or the beauty of their prose.

There is first of all Immanuel Kant, to whom one must know an infinite liking for having drawn the line of demarcation between scientific knowledge and metaphysical speculation; between what we *know* , or what we *cannot* know, and what one can only talk about arbitrarily, knowing nothing or not at all, the direct vision that one has of it being incommunicable. The whole part of Kant's work which relates to the subordination of thought to the categories of space and time, and to the impossibility in which we are, however, of going beyond, through our conceptual intelligence, the sphere of

“phenomena”, is of exemplary solidity. The recipes which the thinker gives to help every man to discover “the duty”, which he believes to be the same for all, are less worthy of credence, and this precisely because they do not fall within what, according to Kant's own deductions, makes the essence of the scientific mind.

We are here in the realm of *values* - not of “facts”; not “phenomena”. The only “fact” that one could note in this connection, is none other than the diversity of the scales of values.

And Kant ignores it. He believes he is basing his notion of “duty” on that of “reason”. And since reason is “universal”, the laws of discursive thought being so - two and two make four for the last of the Negroes, as well as for one of us - it seems necessary. , so be it. Kant does not realize, as his own values seem indisputable to him, that it is not at all “reason”, but rather his austere Christian education - *pietist*, to be more precise - who dictated them to him; that he owes them, not to his capacity to draw conclusions from given premises -

a capacity which he shares in fact with all sane men, and perhaps with the higher animals

- but indeed to his submission spontaneous to the influence of the moral environment in which he was brought up. He forgets - and how many have forgotten him before and after him, and still forget him! - that *reason is powerless to set ends; to establish orders of preferences* ; that, in the field of values, its role is limited to highlighting the logical - or practical - link between a given end and the means which lead to its realization.

Reason can tell an individual what his “duty” will be

in a specific circumstance, “if”, for example, he loves all men, or better still, all living beings. *She cannot force him to love them* , if he does not feel anything that attracts her to them. She can suggest to him what to do, or not to do, if he wants to contribute to

“peace in the world”. *She can't force him to want peace*. And in case he didn't want her, or found her demoralizing or just plain boring, she would suggest, with equal logic, a whole different stand and action - just as she would lead the intelligent misanthrope, so lucid, towards an action quite different from that which it would command of the philanthropist. She will always order each of those who think, the action that corresponds to the promotion of what he really *loves* , and wants deeply. How could inspire homework, identical in content to individuals who like different ideals, even incompatible, and want everyone *to revolution* that his ideal implies? Or to individuals who only love people, and to others who only love ideas? “Act always,” Kant said, “as if the principle of your action could be made universal law”. How can this “rule” be applied *both* to the conduct of one who, loving only his family and friends, far from sacrificing them to any idea whatsoever, will feel that it is “his duty” to protect them at all costs, and that of the militant who, only loving a cause, which goes beyond him, considers that it would be “his duty”, if necessary, to sacrifice him and his recent collaborators (from that he would feel them weaken in terms of orthodoxy, and become dangerous), *and a fortiori his* family, foreign to the holy ideology, as soon as he saw one of its members, whoever he was, making a pact with the hostile forces?

And what about the rule: “Always act so that you take the human person as an end, never as a means”? - in other words: “Never use a man. And why not ? - especially if, by using him, I work in the interest of a Cause which goes far beyond him, for example, the cause of Life, or the human elite (particular case of the elite of each species living) or simply that of a particular people, if this one has a historical mission more than human? Man unscrupulously exploits both the animal and the tree, in favor of what

he believes to be his best interests. And Kant apparently finds no fault with this. Why

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would we not be exploiting, we, man - the “human person” of the alleged “value” of which we have been turned back more than ever, for a quarter of a century - in the interest of Life itself - even ? What is stopping us, if we don't - like Immanuel Kant and so many others; like most people born and raised in a Christian (or Islamic, or Jewish, or simply

“secular) civilization - a scale of values centered around the sacrosanct two-legged mammal?

Of myself, if I love "all men", I will not use any of them; I will not take any of them "as a means," to an end that is not him. You don't exploit what you really love. This is a psychological law. But no "reason" can make me "love all men" - any more than it can force most men to love all beasts. Kant's "reason" commanded him not to exploit any human being, not because this is a universal commandment, but because he loved all men like the good Christian he was. I do not love them all, I do not feel that this “duty”

concerns me. It’s not my duty. I refuse to submit to it. And if a man who finds the exploitation of animals and trees - and what exploitation - quite natural, has the impudence to come and preach to me (preach to us) “respect for the human person”, I would. brutally sends to mind his own business.

* * *

But Kant - so independent and so strong in the field of the critique of knowledge - had in morality, even outside the Christian teaching of his family, a master thinker: Jean-Jacques Rousseau, whose influence continued to be felt at that time throughout Europe.

I can hardly imagine two men more different from each other than Rousseau, the perpetual wanderer, with a somewhat disordered life - to say the least - and the meticulous Herr Professor Emmanuel Kant, with the days

and years quite similar, passing according to a rigorous schedule, where there was no room for the unforeseen or the whim. Jean-Jacques Rousseau misses no opportunity in his works to exalt "reason".

. . as well as “virtue”. But

he does not seem to have had any rule of conduct other than his fancy, or his impulses, with the result that the story of his life gives an impression of inconsistency, not to say of imbalance. Poet rather than thinker, he dreamed of his existence; he has not lived it - and especially not lived according to fixed principles. The love he professes, whenever he can

- on paper - for children, has not prevented him from putting his five, one after the other, to the Assistance Publique. , on the pretext that the woman who had given them to him, Thérèse Levasseur, would have been unable to bring them up in the spirit he would have wanted. And this five-time-repeated abandonment didn't stop him from writing a book on child rearing, and - what's worse - didn't stop the public from taking him seriously! It was taken seriously because, while undoubtedly believing itself to be very original, it reflected the deep trends of its time, above all the revolt of the individual against Tradition, in the name of “reason”. It is not surprising that the enemy spirits of the visible traditional authorities, that is to say of the kings and the clergy, chose him with enthusiasm as guide, and placed under his sign the French Revolution, that they were organizing. It seems, at first glance, less natural that Kant should have come under his influence so strongly.

But Kant was of his time, namely a time when Rousseau had seduced the European intelligentsia, in part by his poetic prose and its paradoxes, in part by certain clichés, which come up everywhere in his work: words of “reason”, “conscience” and “virtue”. It was these clichés which provided Kant's little imagination with the occasion for all the flight of which she was capable, and which gave the German philosopher the form of his morality. The content of this one - as moreover that of Rousseau himself and all the

“philosophers” of the eighteenth century and, before them, that of Descartes, this true spiritual father of the French Revolution - is drawn from the old foundation of Christian ethics, centered on the dogma of the “dignity” of man, the only being created “in the image; of God ”, and on respect for this privileged being. In other words, with meticulous honesty, and quite Prussian application and perseverance, Kant endeavored to set up current European morality, humanitarian morality because above all Christian, which Rousseau had glorified in sentimental effusions, - this morality that

Nietzsche was to one day have the honor of demolishing by the pen, and which we were later destined to deny, by action.

* * *

Doubtless all men have *something* in common, if only an upright posture and articulate language, which other living species do not have. *Any Species* is characterized by something that all the subjects of it have in common, and of which the subjects of other species are deprived. The flexibility and purr of felines are traits that no other species can claim. We do not dispute that all human races have a number of common traits simply because they are human. What we dispute - and how! - is that these common features -

are more worthy of our attention than are on the one hand the enormous differences which exist between one human race and another (and often between human individuals of the same race) and, on the one hand, on the other hand, the traits that *all living things*

, including plants, have in common.

In our eyes a Negro or a Jew, or a Levantine without a well-defined race, has neither the same duties nor the same rights as a pure Aryan. They are *different* ; they belong to worlds which, whatever their points of contact on the material plane, remain alien to one *another*

. They are different in nature; - biologically other. The acquisition of a "common culture"

cannot bring them together, if not superficially, and artificially - because "culture" is nothing if it does not have deep roots in nature. Our point of view is not new. Already the

"Laws of Manu" assigned to the Brahmin and the Soudra - and to people of each caste -

different duties and rights. . . and penalties *very different* to the potential murderers of members of different castes. But caste is - and *was* especially in ancient India - above all linked to race. (It is called *varna* , which means "color", and also *jat* : race). Less far from us in time, and in this Europe where the contrasts between races have never been so extreme, the legislation of the Merovingian Franks, like that of the Ostrogoths of Italy, and of other Germans established in conquered countries, provided for the murder of a man of Nordic race, - of a Germain

- penalties out of proportion with those incurred by the murderer of a Gallo-Roman or an Italian, especially if the latter was of servile condition. No idea which is justified by healthy racism is new.

On the other hand, we do not understand this priority given to "man", *whatever* he may be, *on any subject whatsoever* of another living species, for the sole reason that "he is a man" . That the faithful of religions centered on man firmly believe in this priority and take it into account in all the steps of their daily life, passes again! It is, for them, the object of an article of faith - the logical consequence of a dogma. And faith cannot be discussed. But may so many thinkers and such multitudes of people who, like them, do not belong to any Church, who even fight any so-called revealed religion, have exactly the same attitude and find the last of human waste more worthy of concern. that the healthiest and the most *beauty* of animals (or plants); that they deny us the "right" not only to kill without suffering, but even to sterilize deficient human beings, when the life of an animal in full health and in full force does not count in their eyes and they will cut down

without remorse a beautiful tree whose presence “bothers” them, that is what deeply shocks us; *what revolts us* .

Apparently, all of these independent minds, all of these “free” thinkers, are just as much as believers in man-centered religions and so-called “human dignity” slaves to prejudice as the West. , and much of the East, inherited Judaism. If they rejected the dogmas and the mythology of anthropocentric religions, *they kept their values in full.* . This is true of eighteenth-century Deists as well as of our atheistic Communists. By the way, there is -

although most anti-communist Christians indignantly reject the idea - a deep parallel between Christianity and Marxism. Both are originally Jewish products. Both have received the imprint of a more or less decadent Aryan thought: that of the subtle Hellenistic philosophy, overloaded with allegories and ready to accept the most unexpected syncretisms, in the case of the first; and that, not of the true scientific mind, which keeps from error, but of what I will call “ *scientism* ” - propensity

to replace faith in traditional ideas with faith in all that is presented in the name of

“science” - in the case of the second. And above all, both are, *fundamentally* , centered on the same *values* : on the worship of *man* , as the only being created “in the image and likeness” of the God of the Jews or else, simply as than to be of the same species as the Marxist who glorifies him. The *practical* result of anthropocentrism is the same, whatever the source.

*** * ***

It is precisely this anthropocentrism, common to Christianity and Communism, and to all “humanisms”, which has served as the philosophical cement to the apparently incongruous alliance of the Western, Christian or “rationalist” world and the Soviet Union, during World War II.

It was, in the eyes of more than one Christian, rather painful to feel the glorious ally of atheistic Communism, in the struggle against us, followers

of Adolf Hitler. Moreover, Christians or not, many Westerners felt more or less confusedly that this alliance was, *politically* , a mistake; that their country, whatever it was, would have had more to gain -

or less to lose - *as a state*, by giving his hand to Adolf Hitler (or by accepting that which the Führer held out to him), and by fighting “at his side“ against Bolshevism ”. The voice of the Head of Germany, who called them more and more desperately to “save Europe”, troubled them at times. And however . . . it was not in the ranks of the French Volunteer Legion or of some similar organization that we finally found them, but in those of the members of some “Resistance”, anti-German no doubt, but *also* and inevitably anti-Aryan . This is because, their subconscious had warned them that by following the politically wisest line of action, they would have betrayed what, *for them*. was more important than politics: their world of values. It was because he had whispered to them what the post-war authors from the Resistance were bound to never tire of repeating to satiety for a quarter of a century (and who knows how much longer?), namely that Hitlerism, or Aryan racism in its modern form, is, like any racism based on the idea of a *natural* elite (not arbitrarily “chosen” by some

“God” too human), “the negation of man”. As a result, that this Europe that the Führer invited them to forge with him - the one that would ultimately come out of our victory -

was not the one they wanted to keep. And “atheistic Bolshevism” - or simply Bolshevism opposed to free enterprise and honest private property, which our propaganda tried to make them fear, seemed to them, all things considered, less frightening than the spirit of our country. doctrine.

But there is more. Very few of those who sincerely believed themselves to be our allies and who fought and died with our own in the struggle against anti-Aryan values, had understood the true meaning of the Führer's message; the call of the eternal Hero "against Time", which recurs from age to age, when all seems lost, to reaffirm the ideal of complete perfection that lived the unthinkable Golden Age of our Cycle. Most of the French Volunteer Legion fighters were Christians who believed they were fighting

for the accepted values of Western Christian civilization. Robert Brasillach was a deeply Christian, and he realized that we were - and are - “a Church”, and that this Church could not and can only be the rival of that which conquered Europe of the fourth. in the twelfth century. He apparently preferred Italian Fascism, and especially Spanish fascism, to German National Socialism. It was the social side of both - camaraderie, mutual aid, effective solidarity between people of the same homeland, regardless of any "philosophy"

- that attracted him. His enthusiasm for this sincerely lived national brotherhood made him close his eyes to the "pagan character" of Hitlerism. Even among our own people -

the Germans who from the very beginning of the Movement had followed the swastika banner - very few understood what was happening not on the political level, but on that of values. Very few realized that it was a spiritual revolution - a negation of the anthropocentric values accepted until then by almost all, without discussion, for centuries, and the return to natural values, to the cosmic values of a forgotten civilization

- which was taking place before their eyes.

Some realized this, felt deceived in their early hopes, and left the Movement, like Hermann Rauschning, or betrayed it.

(with the tragic consequences that we know.) Others - a minority - greeted, and still greet, in this revolution on the level of values, the one, precisely, to which they themselves had, more or less consciously , always aspired. These are the rocks upon which the Hitler Church is built. It will last if they last, that is, if they are able to pass on their blood and faith to an uninterrupted succession of Aryan generations, until the end of this Cycle.

* * *

So what are these values that make Hitlerism a "negation of man" in the eyes of almost all of our contemporaries? Because it is, in effect, a negation

of man such as Christianity and Descartes and the French Revolution taught us to conceive it. But isn't this, on the other hand, the affirmation of another conception of man?

One could, philosophically, define or describe Hitlerism as the search for the Eternal, in and through the love and service of tangible and living perfection. The perfection of a living species is the “idea” of that species, in the Platonic sense of the word; or, if one prefers to use the language of Aristotle, it is his "entelechy": - what she ideally tends towards. It is certain that the more complex a living species is - the more it has hidden possibilities - the more difficult it is to find individuals or groups of individuals absolutely faithful to the “idea” of that species, it is that is, perfect. Of all the visible beings of our Earth, man being the one who presents the widest range of possibilities, it is with him that perfection is most difficult to find. And the criterion which allows - statistically, that goes without saying; in this area all truth is statistical truth - to speak of the natural hierarchy of human races, is the extent to which each race is able to make the “idea of man” a living reality; to present, in the face and body of its nationals, harmony, which is the very essence of beauty, and in their psyche, the virtues which distinguish the superior man, the one I have sometimes called “the candidate to Superhumanity ”.

I stress that the idea of “superior race” is *statistical* . None of us was ever stupid enough to believe

that all the specimens of a human race could be, by the only fact of their belonging to this race, necessarily “superior” to all the specimens of all the other races. There are non-Aryans clearly superior to *some* Aryans, even to the “average” Aryan. Hindu saints of low caste - such as Tukaram, - or even below any caste - such as Nandanar - were certainly nearer to the Eternal than many “twice-born” Aryans, especially many Aryans from today, corrupted by the thirst for material goods. Japanese heroes, such as a Yamato Daké, or a Yashitsuné, and many others; Mongolian leaders, such as Genghis Khan, the invincible genius, or his lieutenant, Subodai, the very embodiment of the highest military virtue at the same time as the most modest, the most disinterested of men; Mexican chiefs, such as

Nezahualcoyotl, king of Tezcuco, at the same time warrior, engineer and poet, were also. And what about Tlahuicole, that Tlaxcaltec warrior from the middle of the fifteenth century, who, prisoner of the Aztecs and destined to be sacrificed during the Feast of Fire, refused the grace and honors that Montézuma ler, amazed at the sight of his prowess, offered him, and preferred “that the festival continue” with all that she was going to be atrocious for him, rather than accepting to serve, alongside the enemy leaders, against Tlaxcala? Confronted, as was customary, at the beginning of the solemnity, alone, and without any weapon other than a wooden sword, with five of the best Aztec warriors, armed with stone swords, he had defeated and killed them - instead of to be struck down by them - which had earned him the admiration of the prince and all the nobility of Ténochtitlan, whose reception he rejected out of loyalty to his people. Was he not clearly superior to certain Christians of Aryan origin, his contemporaries in Europe to a Commines, for example,

This does not mean that, *statistically* , the Aryan is not closer to the “idea of the perfect man” than the man of other races, even noble ones, as well as within the Aryan race. itself, the Nordic is *statistically* closest to the same “idea”, in the Platonic sense of the word.

Warlike courage is perhaps one of the virtues most equally prevalent in both the purebred (or nearly pure) Aryan and non-Aryan. But there are traits which, if they are not exclusive neither to the Aryan nor more particularly to the Nordic, meet

undoubtedly more frequently in the latter than elsewhere. I will cite three: physical beauty - which counts, as soon as we speak of a visible being; the fact that we can count on him, that he does not promise what he cannot give, that he does not *lie* (or lies *less than* most nationals of other races); and finally, the fact that he has more respect than they have, them, in general, for the animal and for the tree, and more kindness than them towards all the living beings. And this last trait seems essential to me. I cannot, in fact, consider as "superior" any race - any human community, however outwardly beautiful and as gifted as it may be - if too large a

percentage of the individuals which compose it, despise and treat "as things. ”Beautiful living beings who, by nature, cannot take a stand“

for ”or“ against ”any cause whatsoever, and which, therefore, it is impossible to hate. The superior man - the candidate for superhumanity - cannot be the torturer, nor even the shameless exploiter of living nature. He will be the admirer - I would even say, the worshiper; the one who, to use the words of Alfred Rosenberg, “sees the Divine in all that lives: in the animal; in the plant ”1 . He can be - he *must* even be - merciless towards the enemy man of this natural Order, with which he has identified himself, and with the beauty of which he is enamored. But, far from inflicting pain on an innocent creature, or allowing others to inflict it, directly or indirectly, if he can prevent them, he will do whatever is in his hands to make any beast that he meets happy life; so that any tree that grows on its path also escapes the innate barbarism of the inferior man of the man ready to sacrifice everything for his own benefit, his own comfort, or for the benefit and comfort of his own, even “humanity”.

Any overestimation of oneself is a sign of stupidity. All anthropocentrism is an overestimation of the collective “self” of the two-legged mammal, all the more blatant as this self does not exist; that only *the* "self" collective, each corresponding to humans more or less extensive and more or less homogeneous groups. From which it follows that all anthropocentrism

1. Quoted by Maurice Bardèche in “Nuremberg or the counterfeiters”, first edition, p. 88.

is a sign of double stupidity, - and generally of *collective* stupidity .

What are we being reproached with saying that we “deny man”? *We are criticized for rejecting anthropocentrism* . We are criticized for placing the notion of elite - living aristocracy, human or non-human - above the notion of *any* man *whatever* , and of sacrificing not only the sick to the healthy, the weak. at strong, the deficient to the normal individual or above normal, but still the mass to the elite. We are criticized for taking the elite of our Aryan race as the end, and the masses (*all* human masses, including those in our

Aryan countries) as the means. And when I say “mass”, I don't mean *people*, but of average humanity and below average, less as to what its representatives know than as to what they are: as to their character and their possibilities. Our Führer came out “from the people”, but did not belong to “the masses”.

We are reproached for our disgust for the failed creature, who has irreparably turned its back on the ideal archetype of his race, our horror of the morbid, the quirky, the decadent, anything that strayed beyond the crystalline simplicity of elementary form, absolute sincerity and deep logic. We are criticized for our militant nostalgia for the time when the visible order of the world faithfully reflected the eternal order - the divine order; - our fight for the reestablishment, at whatever cost, of the reign of eternal values - *our fight against the tide of Time* .

Now, as I said above, man is, of all the living on earth, the only one in whom there is, and that even within the same race, *elites* and a physical dreg , mental and moral; the only one who, not being strictly defined by its species, *can* rise (and sometimes rises) above it, until it merges (or almost) with the ideal archetype which transcends it : the superman,.

. . but which can also lower (and lower, in fact, more and more, in the age in which we live) *below*, not only of the minimum level of value that one would hope to find in his race, but below all living creatures, - of those who, prisoners of a sure instinct and of a practical intelligence put entirely at the service of this instinct, are incapable of revolt against the unwritten laws of their

to be, in other words, of sin. We are criticized for preferring the healthy and beautiful beast - what am I saying? the tree, healthy and beautiful, - to fallen man, (whether it is one who, born in an inferior race in the process of approaching more and more the monkey, has no chance of ascension to superhumanity, either for himself or in his descent; or whether it is about individuals or groups of individuals of a superior race, but to whom any possibility of such an ascension is definitely prohibited, because of the physical, psychic or mental corruption - or all three at the same time -

which they have inherited from degenerate ancestors, or acquired as a result of the life they themselves have led).

In the preface he wrote for the first French edition of the “Tischgespräche” attributed to Adolf Hitler, and published under the title of “Libres proposition sur la Guerre et la Paix”, Count Robert d'Harcourt recalls that the Führer “ loved animals ”and that he, in particular,“ wrote charmingly fresh pages on dogs ”1. The French academician puts this character trait and this fact in parallel with the cynicism of the Head of State, in whose eyes political wisdom was “in inverse ratio to humanity” 2, “Humanity towards animals”, says he still; “Bestiality towards men - we have known this mystery of coexistence”. And he adds that those who, in the German concentration camps, sent their victims to the gas chambers, "were the same who dressed, with nursing delicacies, the paw of an injured dog" 3.

I will add to these remarks by an opponent of Hitlerism all that the Führer did for the animal (and the tree itself), in the spirit of the immemorial Aryan conception of the world: the prohibition of traps, as well as hunting with hounds, and the restriction of hunting, whatever it was, to the extent that it was still possible in German society4: the abolition of vivisection, - this shame of man - as well as all the atrocities connected with 1. “Free Proposals on War and Peace”, 1952 edition, Preface, p. XXIII.

2. Idib, Preface p. XXIII.

3. Idib, Preface p. XXII and XXIII.

4. “Reichsjagdgesetz” or the complete collection of laws promulgated under the Third Reich concerning hunting.

the slaughter of slaughter animals. The use of the automatic pistol was compulsory in all cases, including that of pigs, and I met a peasant woman in Germany who assured me that she had served a four-year sentence in a concentration camp, for having killed a pig with a knife, (out of treachery so as not to have to pay the man to whom she should have entrusted the “painless” slaughter of the beast). I would add that, himself a vegetarian,

Adolf Hitler dreamed, by proceeding in stages, “after the war”, of completely suppressing the horrible industry of slaughterhouses, even “humanized”, he has, in particular, declared to J. Goebbels, April 26, 19421. But, far from shocking me by their “contrast”

with all the exceptional measures taken against human beings considered to be currently or potentially dangerous, these laws and these projects appear to me, to me, as one of the glories of the Third Reich, and one more reason to be proud of my Hitler faith.

Comte Robert d´Harcourt represents “public opinion” of the West in general, both Christian and rationalist. His point of view is that of all those who fought us, and even of a part of those who collaborated with us, - collaborated for strictly political reasons, despite our “negation of man”, not because of it, in the name of a common scale of values.

We are accused of "denying man" by placing the last of healthy animals, the least healthy plant - the last of dandelions, perfect, him, at his level, - above human waste, the mentally deficient, a fortiori of the idiot, and the animal or vegetable aristocracy, above the Untermensch Even Apparently “normal”; of the human being without race and without character, steeped in sufficiency and cowardice; mean; unable to think for himself, and essentially selfish. We are criticized for advocating the physical suppression of the demented, the "deeply retarded", the idiots and the monsters who, at the expense of the taxpayers, clutter the asylums of "civilized" countries, and the sterilization of people afflicted with a dangerous heredity. We are criticized, perhaps more than anything, for having allowed physiologists and

1. “Goebbels' Diaries”, published after the war (in 1948) by the occupation authorities in Germany; American edition Eagle Books, trad. L. Locker. p. 220.

German doctors to experiment on human beings enemies of the Reich, drawn from concentration camps, - when they were forbidden to use

animals; in other words, to have had more respect for the animal than for the current ideological enemy, even potential.

This is what most of our adversaries, stuffed with “denazification” propaganda for over twenty-five years, think about this when they say that we “deny man”.

It would first be a question of agreeing on the connotation (and hence on the denotation) of this concept of “man”, of which we make so much of. It is, apparently, the connotation they attribute to it, which interests our detractors the most. They call “man” any upright primate, capable of articulate language, to which they automatically “attribute“ reason

”and, moreover, - if they are Christians -“ an immortal soul created in the image of God

”. But it is the upright station and the articulate language - traits that are obvious - which seem to inform these friends of man about the (less obvious) presence of other characters, including the object of their solicitude would, according to them, be provided.

Consequently: the case they make of *all the* living who present these two distinctive features - what am I saying? even those who are totally deprived of it but who possess *the human form* . . . because our adversaries place the idiot above the most beautiful of beasts!

We see, here, once again, how true it is that the denotation of a concept is in inverse ratio to its connotation. What, basically, gives our adversaries the persistent impression that we "deny man" is that we are much more demanding than them as to the *connotation.* of this term, and that, therefore, its denotation, in our eyes, narrows accordingly. It is not enough for us, in fact, to grant to a primate the name of man, and the respect which is attached to it in cultivated languages, that this creature preferably stands on its hind legs, and is capable of emit articulate sounds that have meaning for herself and for others. It is not enough for us, a fortiori, that she has, without even presenting these two characters, a silhouette vaguely similar to that of one of us. We want her to have this minimum of intelligence which

will allow her to *think* for herself, and this minimum of nobility which will make her incapable of certain reactions before

the obstacle, inaccessible to certain “temptations' ', impermeable to certain degrading influences, and a *fortiori* incapable of petty or cowardly acts; *ugly* acts. We want to, if not

“love”, at least respect “all men" just as we respect all beautiful living beings, animals and plants, in which we feel more or less attenuated reflections of the Divine, - of the eternal.

But for that, it is necessary that they are indeed “men", in the strong sense of the word.

We are ready to respect, as individuals, even the people, ideological adversaries, even racial enemies, whom we have: fought collectively yesterday, and whom we will fight again tomorrow, - to respect them if, taken to on the one hand, they respond to what we expect from “man”: if they combine, with a non-enslaved intelligence, the qualities *of character* which (statistically) distinguish *races whom* I call superior - and first, of course, our Aryan race - and even the exceptionally noble individual of the statistically inferior races. This will not prevent us from fighting them, if they are ideologically dangerous; all the *more* dangerous because they have more intrinsic value. In other words, we respect “men" the people who, if they are not, ideologically, already ours, would be, in our eyes, worthy to become one.

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From my first new contact with Europe, in the aftermath of the disaster of 1945, I wrote to a Hindu correspondent, after quoting Nietzsche's sentence on the intermediary character of man, “a rope stretched between animality and superhumanity ”: -“ The thread is now broken. There are no more men on this continent abandoned by the Gods; there is only a superhuman minority of true Hitlerites, and. . . an immense majority of monkeys ”. Such then was the contrast between the dazzling elite of the faithful, whom I

exalted in the first of my post-war books 1 - “those men of gold and steel, whom defeat cannot discourage, whom terror and torture cannot break, which money cannot buy, ”-

and the rest of Europeans.

Since then I have seen this precious minority renew itself 1. “Gold in the Furnace”, written in 1948–1949.

little by little, while remaining deeply identical to itself - like the waters of a lake fed by a river. Number of “old militants” 1glorious years have passed away, and more than one grew weary of waiting for the impossible return of the dawn - or what he had so long taken for “a dawn” - of the Aryan rebirth, and, without having died according to the flesh, got bogged down in the apathy of those who no longer hope when hope was essential to them.

Only those Forts have remained who have nothing to do with hope because, while contributing through their activity (and by the magical fervor of their thought, when all action is forbidden to them), to the immemorial struggle against the Powers. of disintegration, they have transcended Time. Only those who do not need to "believe", because they know, are left standing.

And around these few survivors of the wreck of the most beautiful of races, I have seen, during this quarter of a century, group together - consciously known to each of them or not, it does not matter - a tough and silent elite young people; very few elite, no doubt, but - oh joy! - of a quality that the vast hostile world does not suspect, (and that it could not alter even if, one day, it suddenly imposed itself on him). I have seen growing, here and there, outside of what may seem, in the eyes of the historian, our definitive ruin, the miraculous fruits of the unparalleled ordeal of the boys and girls of twenty strong enough

, already, to do without hope as well as success; intelligent enough to understand once and for all that Truth does not depend on the visible. One of them2 told me in 1956 and others repeated to me more than ten years later: “I oppose and will continue all my life to oppose the current of

decadence, convinced that I am of the eternity of the Hitlerian ideal, although I know that we will not see, until the end of time, the equivalent of the Third German Reich. We must fight incessantly and without fail, even knowing that we are overwhelmed in advance; to fight, because it is the duty - the function - of an Aryan of our time, and of all ages to come. "

I thought about Goebbels's words from the horror of the disaster: "After the flood, us!".

Was it characteristic of this disaster to give birth to the continent 1. "Alten Kämpfer".

2. Uwe G. born July 21, 1935.

whose false civilization is destined - and how precisely! - to be swept away, a few young people (Germans for the most part, *but not necessarily*) whose spontaneous mentality, corresponding exactly to the teaching of the Bhagavad-Gîta, joins that of the very prototype of the *Arya Always* ? And the resurrection, in our time, of the ethics of imperturbable serenity in the very heart of indefatigable action - of the wisdom of the Divine Warrior - was it to result from the Passion of Germany? Perhaps. If so, it was worth surviving the disaster, to witness this resurrection. It was worth wandering from year to year among all the apes of the "consumer societies" to make sure finally, more and more, that the spirit of the Chief and the Master did not slip away to death. of the last of the militants of the old guard, but would continue to animate, in its harshness and purity, a spiritual aristocracy at the same time as racial, which had not been born in 1945.

This spiritual as well as racial aristocracy - this elite, aware of the eternity of the basic principles of Adolf Hitler's doctrine, and living according to them in all simplicity, this is, for us, the real "man"; the man who *tends* towards superhumanity through personal and collective discipline, the selection of blood, the cultivation of ancestral honor and divine indifference to everything that is not essential; by the individual's humility before the Race and before the eternity it reflects; out of contempt for all cowardice, lies and weakness. And I repeat: if we discover some of these characteristics

elsewhere than among those who openly or in secret confess the same doctrine as us; even if we find it in people who fight us and hate us, or believe they hate us because they do not know us, -

we salute, in those who have them, beings worthy of respect. They *have* in them the *stuff* of what they could and should be, but they don't use it or misuse it. They are, for the most part, our own breed brethren, or men of other races, among the most gifted. *Something*, in them, redeems them before the immanent and impersonal Justice which sends each being who, rightly or wrongly, professes to think, where he deserves to go, and who has hitherto prevented them, - and will always prevent many of them from slipping and sinking into this mass which neither feels nor

think according to its own law; in the ape-like majority of humanity which, like liquids or pasty substances, takes the form of the vessels which contain it, or the mark of the seal which has struck it once and for all.

Over the course of this quarter of a century, I have gradually rediscovered this category of people, only my atrocious shock with Europe. the post-war period had first withdrawn from my attention: ... men of good will; the good people who keep their word, and are capable of a good deed which brings them nothing; who, for example, would go out of their way to rescue an animal, without, however, being capable of extreme sacrifices, even of sustained, daily, total action, for the benefit of anyone. They are not Forts, - and surely not “of our own”. But they are not “monkeys”. In an intelligent sorting, they should be spared. Among their children, there could be future militants of Hitlerism - as of its opposite. A reading, a conversation at the crucial moment, a nothing, can decide the evolution of each of them. We must be careful: do not despise what is healthy , but also not to waste time and energy trying to hold back on the slope what, in any case, is predestined - condemned by nature - to sink into the mass of non-thinking; sometimes

“usable” mass, but never respectable and a fortiori never *amiable* .

It is not “man” in the sense in which *we* understand it, man, a valid candidate for true superhumanity; - it is not either the “good man”, healthy

of body and soul, fundamentally honest and *good* , well disposed towards all that lives, that we “deny”. In other words, it is not to him that we deny more “dignity” and therefore more consideration than a simple *thing.* ; not to him, but to this caricature of a man, more and more common in the world in which we live. It is this that we refuse to include in the denotation of the concept of

“man”, for the simple reason that it does not have the connotation, that is to say that it does not have the essential qualities and capacities which naturally serve as attributes in possible judgments where the word “man” is used as the subject.

Any judgment in which a concept is used as a subject is necessarily a hypothetical judgment. To say that “man thinks”, or that he is a “thinking being”, is to say

that if any individual is “a man” - if he possesses the upright station, speech, etc. . . ., if it follows that he is *also* able to think. In case he is *not* able to, the upright stance and the articulate word, and the other traits which accompany these, *are not sufficient* to define him, - and do not oblige anyone to treat him as "a man" . However, an individual does *not think* if he declares to you, the most seriously in the world, that information is “certainly correct” *because it* was transmitted to him by his television set, or above all that a value judgment must “certainly” be accepted, because he himself has read the statement in a newspaper, magazine or book, or on a poster, it doesn't matter where as long as it's somewhere in block letters! It does not “think” any more than does a gramophone whose needle faithfully follows the turns engraved on a record. Change the disc, and the machine will change language, - or music. Likewise, change the television shows, which millions of families watch every night from ear and eye; change the radio programs; pay the press to print another propaganda, and encourage the publication of other journals and other books, and in three months you will change the reactions of a people - from all peoples -

to the same events, to the same political or literary figures, to the same ideas. Why, great Gods, should we treat them as “men” - “thinking reeds” -

these millions of gramophones of flesh and blood who do not “think” more than their metal and Bakelite colleagues?

They *can* not think, and it would be absurd to ask them. They have no brains or nerves.

They are objects. The individual - the two-legged mammal - who comes to support me *bitten* that “six million” Jews, men, women and children were killed in the gas chambers of German concentration camps, and who gets angry, if I show him that this number has one too many zero (or maybe being even two), is worse than an object. He has a brain, but does not use it, or uses it only to stupefy himself more every day, refusing any opportunity to exercise the little critical spirit he still possesses after more than forty years. years of anti-Hitler conditioning (this kind of propaganda started already *before* 1933; between 1920 and 1930. I was then in Europe and remember it - and

and how !). In addition, he has the impertinence to find fault in others, or in men of old, for “blind faith” - absolute confidence in a teaching or in a master. He blames (or doesn't care) people “of the Middle Ages”, because they believed without arguing everything that the Church told them and everything that is written in the Gospels, as if the authority of the Church and Gospels was not worth that of television, or the magazine “Match” - or

“Bild”. He refuses to admit, because the propaganda he swallowed up told him otherwise, that *we* are not - that, at least, those of us *who matter* , are not, and never have been. -

“the conditioned”.

Why, then, should I give him more “respect” than an object, - especially since, precisely because of his nearly perfect indoctrination, he has become for me, for the cause that I serve - totally unusable ? and if more, it is not even *good* ? if I know, having seen him at work, that he would not hesitate to tear off a tree branch which is in his way, or to throw a stone at a dog? *Why* , - in the name of what - would I believe myself obliged to “prefer”

him to the dog he once injured, or to the tree he mutilated in passing? In the name of his

“human dignity”? Beautiful dignity than that of a living and harmful, dangerous gramophone; capable of inflicting free suffering and creating ugliness! I deny this

“dignity” there. Will I say I must love him “because he's my brother”? The tree and the dog and all living beings, beautiful and innocent, who at least have *no* ideas, neither their own nor those of television, *are my* brothers. I don't in any way sense that this individual is more so than any of them. Why would I give it priority over them then? Because he walks - like me - on his hind legs? In my view, that is not a sufficient reason. I laugh at the upright station when it doesn't go hand in hand with real thought, and real superior man character; a character from which all wickedness and littleness are excluded. And when the articulated word only serves to express ideas which were neither created nor discovered by the one who thinks he has them, but received as they are, ready-made - and false moreover - I prefer it, and of far away, the silence of animals and trees.

V

HISTORY, ACTION AND THE TIMELESS

“ *Time, Expanse and Number*

Have fallen from the dark firmament,

Into the still dark sea.

Shroud of silence and shadow,

The night absolutely erases

Time, Extent and Number ”.

Leconte de Lisle (Villanelle. Tragic Poems)

Have you sometimes worried about the irremediable flight of hours, and the impossibility of going back up? And have you felt how much we are prisoners of time, in all that concerns our sensitive experience? - prisoners of space, of course, since we are material bodies, even if we are not *just* that, and a body is not conceived independently of its position in relation to reference points, but much more still prisoners of time, since a temporal succession is necessarily oriented, and is only *experienced* in a sense of the past, frozen in its irrevocability, *towards* the future, perhaps just as irrevocable but *apprehended as* an indefinite number of possible situations - of more or less probable potentialities - as long as it has not become “present”, that is to say, in fact, *past* ; definitive story?

There is, of course, a limit to the possibilities that a body of flesh and blood, - and of nerves - like ours, has of traversing space. Men *have* succeeded - at the cost, it is true, of enormous inconvenience, but finally have succeeded, under certain conditions - in leaving the field of attraction of the Earth, of which they had hitherto been the captives, and in soar beyond. Oh, not very far! Even on the Moon, that is to say in the most immediate vicinity of our

planet. (By the way, it was Aryans - *an* Aryan especially, the mathematician von Braun - who made this feat possible, and other Aryans

who accomplished it). It's only a beginning. But this “first step” allows “all hopes”, say the experts who have studied the issue. What they pompously call “the conquest of space”

would only be a matter of technical progress, therefore of study and patience.

There is, despite everything, it seems, a limit. Because if technical progress is indefinite, so is physical space. It is unwise to make predictions in this area. Who could have said, only a few decades ago, that humans would one day actually see our Earth “rise” and “lie down” - an enormous luminous disc, blue and white, on a black background - on the lunar horizon? It still seems to me very unlikely that man could ever venture out of our solar system, so vast, on our scale, so tiny, that of the cosmos. But it *remains* certain that, even if it remains forever impossible *in practice to* cross a limit (which we do not yet know), we can nevertheless conceive, imagine an indefinite expansion in this direction. Beyond the last limit reached - whether it is inside the solar system or further away - there will always be “expanse”; a non-traveled distance that we “could travel if. . . ” we had more powerful means. *There is no theoretical limit* . Space is essentially what can be traveled -

and this, in all directions. There would, by the way, be no *practical* limit for a hypothetical explorer who would not need food or sleep (which would not wear out) and who would operate a transport device that could also be passed *indefinitely to* renew its driving energy. And even if it is not, even if it can never be materially feasible, *one can imagine* such a journey that would last forever, through space.

On the other hand, we *know* that, even aided by the most excellent memory, it is impossible to actually go back in time and, even with the help of a lot of political intuition and individual and collective psychology, to follow its course beyond tomorrow. , or even

“tonight”. I mentioned above the irrevocability of the past, which we can forget, of course, or which we can deform - which we necessarily deform, even when we try to reconstruct it impartially, - *but which 'we cannot change* ; which is now out of reach, as printed

forever in an immense impersonal and infallible memory: the memory of the Universe; out of reach, but also out of reach, unknowable, because not directly revivable.

We often hear that “the past is nothing”; that “what is no more is as if it had never been”.

For my part, I have never been able to understand this assimilation of the living data of yesterday and the day before yesterday into pure nothingness. No doubt I have too much memory. It is not the absence of the past - the impossibility of "catching up" to it - that strikes me the most, but on the contrary its eternal presence - the impossibility of altering the smallest detail. What is done, or said - or *thought* - has been done, or said, or thought.

We can do *something else* ; say *something else* ; to direct his thought in a completely different direction. But this “other thing”, this “converted” thought (turned in another direction) are new irrevocables, which are superimposed on the first ones. *without destroying them* . I have, as far as I can remember, always felt this. As a child, I attended a “free” school, a Catholic school, and followed catechism lessons with the other little girls. We were told, among other things, that “God *can do anything* ”. Having reflected each time after such a declaration, I ventured one day to ask for the floor, and said, as soon as I was free to express myself: “I came to class today at eight in the morning, Lyon time. . Can “God” make sure that this is no longer true, but that I came, say, at half past eight, still Lyon time, that goes without saying? *Can he change what's past*? ”. And the teacher not being able to answer my question in a way that would satisfy my young spirit, I detached myself a little more from the idea of this too human “God” that was presented to me - God whose shocking partiality towards “ man ”had begun, from the dawn of my life, to push me away. And the

irrevocability of the past - of the present moment, as soon as it fell into the past - still haunted me: source of joy, source of worry; precious knowledge, since it has dominated the conduct of my life.

More than forty years later - in 1953 - I was to write a “prose poem” in which each stanza ends with the words: “ *While we never forget; never forgive* ”-“ because we never forget; never forgive ”. I evoked the memory of this glory that was the Third German Reich, and also my bitterness (and that of my comrades) at the thought of the persecution.

relentlessly from our own people, and from all the efforts made after WWII to kill our Hitler faith. The attitude was not new to me. At eight years old, just a few months before the *First* World War, had I not once declared that I “hated: Christianity *because it* makes its faithful to forgive”, revolted that I was idea of “forgiveness” granted to children guilty of torturing insects or other defenseless beasts, as well as to grown-ups who perpetrate gratuitous atrocities, at any time, as long as the action fails , and therefore degrading, was followed by repentance, even late?

Forgiveness - or forgetting - can completely change the relationship between people, from the moment it is given wholeheartedly, and total. *He cannot change what is, once and for all, stereotyped in the past*. It is not even certain that relations between individuals and between peoples would improve so much if the former began to practice forgiveness for offenses, both slight and serious, and if the latter suddenly suppressed in their young people teaching of history. They would stop hating each other for the reasons they hate each other or at least oppose each other today. But given human nature with its lusts, vanity and selfishness, they would soon discover other pretexts for enmity. (Animals have short memories - and how much! Each generation, ignorant of the repeated cruelties of man, is ready to trust him again, and, in the case of domestic animals, to devote to him that unconditional love, which only beings who do not reason are capable. This total forgetfulness in no way improves the conduct of men towards the rest of the living. Would not forgetting history have, between men this time, a result, or rather a lack of a similar result?).

Anyway, no "new beginning", even happy, can not obscure what *has* happened once. To have been, even if only once, is, in a way, to be forever. Forgetting or forgiveness, not even the indefinite succession of millennia - can do nothing about it. And the least events - the least on *our* scale - are as indelible as those we consider most important. All also “exist”

in the manner of “past” things - past in the eyes of individuals who

can only live their experience according to a “before” and a “after”.

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Doubtless the notion of irrevocable “existence” of the past does not provide much consolation to people tormented by nostalgia for “happy” times, lived or imagined. Le Temps refuses to “suspend its flight” at the supplication of the enamored poet of fleeting beauty - be it an hour of silent communion with the beloved woman (and, through her, and beyond it, with the harmony of the spheres), or of an “hour of glory”, that is to say of communion, in the brilliance of fanfares or the noise of arms, or the roar of frenzied crowds, with the soul of a whole people and, through it and beyond it, again and again, with the Divine — *another* aspect of the Divine.

It is possible, sometimes, and generally without having made a special effort to remember, to relive, as in a flash, a moment of one's own past, and this, with incredible intensity, as if the consciousness of oneself were suddenly hallucinated without the senses being in the least. Nothing, - a flavor, very *current* , like that of the “little madeleine”

quoted by Proust, in his famous analysis of “relived”; a furtive odor, once breathed in; a melody one had thought forgotten, a simple sound like that of water falling drop by drop,

- is enough to put, for a moment, the consciousness in a state that it “knows” to be *the same than* the one she knew, years and sometimes decades, more than half a century ago; a state of euphoria or anxiety, even anguish, depending on the moment that resurfaced as if by miracle from the

mist of the past, - a moment which had not ceased to "exist" in the manner of past things, but which took suddenly the sharpness and the relief of a *present* , as if a mysterious projector, aimed at it, illuminated it with the day of living current events.

However, these experiences are rare. And if it is possible to provoke them, they last a short time, even in people able to evoke their memories with great power. And then, they do not concern, except in very exceptional cases and

moreover, most of the time, it is debatable that *the* personal past of one who “relives”

such a state or such episode, not the historical past. But there are people who are interested in the history of their people - even that of other peoples - much more than their own past. And, although scientists, whose profession is there, manage to reconstruct as best they can, from remains and documents, what, at first sight, appears to be “the essential” of the story, and although certain scholars sometimes astonish their readers or their listeners by the number and the thoroughness of the details which they know on the habits of such a person, the intrigues of such chancelleries, or the daily life of such and such disappeared people, it does not remain less certain than the past of the civilized world - the easiest to grasp, however, since it has left visible traces, - escapes us. We know it indirectly, and in bits and pieces, which our investigators try to put together, like a game of patience with half or three-quarters of the cubes missing. And even if we had some all the elements, we would not yet know, because to know is to live - or to relive - and no individual subject to the category of Time can live history. What this individual *can* , at most, know directly, that is to say live, and what he can then remember, sometimes with incredible clarity, is the history of his time *in so far* as he himself contributed *to making it* ; in other words, it is *his own* story, situated in a whole that goes beyond and often crushes him.

This is undoubtedly a *truer* story than that which scientists will one day reconstruct.

Because what seems to be “the essential” of an era, studied through documents and vestiges, is not. *What is essential is the atmosphere* of an epoch, or of a moment within an epoch: an atmosphere which can only be grasped through the direct experience of the one who lives it: the one whose it bathes personal history. Guy Sajer, in his admirable book “The Forgotten Soldier”, gave us the essentials of the Russian campaign from 1941

to 1945. He knew how to put in his pages such a force of suggestion, precisely because, this Russian campaign , *he did it* - alongside thousands of others in the ranks of the *Wehrmacht*, then of the elite “Grossdeutschland” division; because it represents a frank of its own life. When, in three thousand years, historians

will want to get an idea of what World War II was like, on that particular front, they will get a much more accurate idea by reading Sajer's book (which deserves to survive) than by trying to piece together, using documents sporadic impersonal, advance and retreat of the armies of the Reich. But, I repeat, they will acquire an *idea* , not a knowledge, an idea, a bit like we have today one of the decline of Egypt on the international scene, at the end of the Twentieth Dynasty. , through what remains to us of the tasty report of Wenamun, special envoy of Ramses XI (or rather of the high priest Hrihor) to Zakarbaal, “king” of Gebal, or Gubla, that the Greeks call Byblos, in 1117 before Jesus -Christ.

Nothing gives us the experience of what I have called in other writings the “bondage of Time" more intensely than this impossibility in which we are of letting our “I” travel in the historical past that we have. *not* lived, and therefore we cannot “remember”. Nothing makes us feel our isolation within our time, like our inability to live directly, at will, such *other* epochs, in such a country; to time travel as we travel in space. We can visit all the earth as it is today, not *see it as* it once was. It is impossible for us, for example, to actually immerse ourselves in the atmosphere of the temple of Karnak - or even only of a street in Thebes - under Thutmose III; to *find us* in Babylon in the time of Hammurabi, - or among the Aryas, before they left the old arctic homeland; or in the midst of the artists painting the frescoes in the caves of Lascaux or Altamira, as truly as we are somewhere

on earth in our time, after having gone there on foot or by car, by train, by boat or plane. And this impression of a definitive barrier - or of a veil, which lets you guess some outlines but forever prevents us from a more precise vision - is all the more painful, perhaps, as the civilization that we would like to know directly is chronologically more close to us, while being *qualitatively* more different from that in the midst of which we are forced to dwell.

History has always fascinated me; the history of the whole world,

in all its richness. But it is particularly painful for me to know that I will never be able to know pre-Columbian America directly. . . by going to live there for a while; that it will never be possible again to *see* Ténochtitlan, or Cuzco, as the Spaniards saw these cities for the first time, four hundred and fifty years ago, or *less* , that is to say *yesterday*. As a teenager, I cursed the conquerors who changed the face of the New World. I wish no one had discovered this one so that it would remain intact. We could then have known him without going back in time; to know it as it was on the eve of the conquest, or rather as natural evolution would have gradually modified it over the course of four or five centuries, *without destroying its characteristic features* .

But it goes without saying that my real torment, since the disaster of 1945, has been knowing that it was now impossible for me to have a direct experience of the atmosphere of the Third German Reich, in which I did *not* , alas, lived. (Believing that it was to last indefinitely, - that there would be no war or that, if there was one, Hitler's Germany would emerge victorious, - I had the false impression that nothing urged to return to Europe, and that, moreover, I was “useful” to the Aryan cause, where I was). Now that everything is over, I think with bitterness that we could, only thirty years ago 1, to immerse oneself immediately without the intermediary of texts, images, records, or stories of comrades, in this atmosphere of fervor and order, of power and male beauty, which was that of Hitler's civilization. Thirty years ! It is not “yesterday”, it is today; it is “a few minutes ago”. And I have the feeling of having missed very closely both life and death -

the glorious death, in the service of our Führer - which should have been mine.

But one does not "go back" for more than five minutes than five hundred thousand years, or five hundred million years, into the unalterable past, which has become "eternity" -

timeless existence. And it is as impossible to attend the National Socialist Party Congress of September 1935 today as it is to walk the earth at the time when it seemed to have become the domain of the great saurians forever; impossible . . . except for one of 1. This was written in 1969 or 1970.

these very rare sages who, through asceticism - the transposition of consciousness - freed themselves from the bonds of time.

* * *

It should be noted that the nostalgia for the past is pretty much universal - not the nostalgia for the *same* time, no doubt; and not necessarily that of a historical past, which the individual has learned to admire only through the testimony of other men. There are people who would willingly sacrifice three-quarters of a dearly acquired experience, to become *young* again - beautiful, and full of health; full of enthusiasm, too, in ignorance of all that human society had in store for them. The majority would like to be able, without artifice, to keep their body and their face of twenty years - or eighteen - and the joyful strength of youth, *without* having to pay for these treasures for the loss of their experience; to be able to retain and the wisdom of age *and the* freshness, health and strength of youth. But everyone knows this is impossible - as impossible as *actually going back* to some point in history.

All in all, it is doubtful that it would be advantageous to become young again at the cost of the loss of accumulated experience: we would give in the same errors, we would commit the same mistakes, having once again

become what we had been; and one would not enjoy the comparison between the two ages, having lost all consciousness of the state of old age.

It is certain, also, that “to return to Thebes at the time of Thutmose III” would be to *become* an Egyptian, even a foreigner in Egypt, of that time, therefore incapable of appreciating the privilege of being there, and probably regretting the time. big ones.

Pharaohs builders of pyramids. What all those who aspire to return to the past really desire is to return to it *without losing* their current mentality and the memory of our time, without which no comparison is possible, and no “going back. ”Is therefore of no interest.

But their aspiration then seems absurd. Is it indeed so if, instead of sticking to its content, we consider what I will call its *meaning* ?

Aside from the nineteenth century - the nineteenth century *minus* those brilliant

“dissidents” Nietzsche, Richard

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Wagner, and, in France, Leconte de Lisle and a few others perhaps - there are, I believe, few eras as inflated as ours with themselves, their science, and especially their technical achievements. . There are two areas in which intense propaganda, on a world scale, draws the attention of the crowds, in order to instill in them the pride of the present: that of

“space conquests” and that of the progress of medicine and surgery, - the second, perhaps even more than the first. We are keen, apparently, to make all the nationals of “consumer societies” as proud as possible to be both “increasingly sick and better and better treated”, and to pass, at least to the “intellectuals” of the so-called under-developed countries, the humanitarian and utilitarian ideal of consumer societies, *present* and of a future oriented in the same direction as this one.

Well, despite this propaganda which, in Europe, begins in primary school, what do we see, if we ask pupils of fourteen or fifteen, as a subject of French composition, the question: “To what when and where would you like to live, if you had the choice? ”. Three quarters of the class declare that they prefer some past era in their time. I know it, having experienced it many times. And the answers would be just as conclusive, if not more so, if we addressed ourselves not to young people, but to adults. There is almost always *a* past that everyone has, from *their point* of view, for better than the century in which he lives. The points of view being different, the times chosen are not the same for everyone.

But they all - or almost all - belong to the past. It seems that, despite the astonishing achievements of our time, in the technical field (*and* in that of pure science, it must be said), and despite the enormous publicity given to this progress, there remains everywhere an immense nostalgia for what *cannot* return; and an insurmountable sadness, which boredom is not enough to explain, hangs over the world. And - what is more - it seems that as far as one can think back in time, *it always has been* .

I said it above: the Egyptian of the time of Thutmose III, that is to say of the time when his country was at the height of glory, probably regretted the time when the great Pyramids had been built, - and that of that time. . . the time when

the gods themselves ruled the Nile Valley. All ancient peoples, among whom the Tradition was still alive: Germans, Celts, Hellenes, Latins, Chinese, Japanese, Amerindians, - had nostalgia for the reign of the Gods, in other words for the *dawn* of the temporal cycle. of the end of which we live today. And younger peoples, even if they have forgotten the teaching of the wise and profess to believe in nothing except in the power of human science, a source of indefinitely increased progress, cannot defend themselves from awareness of a lack, impossible to explain - a lack that no material well-being, any more than any improvement in the techniques of enjoyment, can fill.

From time to time - more and more rarely, moreover, as the world succumbs to the grip of consumer "civilizations" - appears a sage (such, for example, René Guénon or Julius Evola) who denounces in his writings the true nature of universal dissatisfaction, or a poet (such, a few decades earlier, Leconte de Lisle) who recalls it by putting resonant words in the mouth of a character. magic, which seem to come from the bottom of the ages:

“ *Silence! I see again the innocence of the*

world,

I hear singing still to the harmonious winds

The woods blooming under the glory of the

heavens;

The strength and beauty of the fertile earth

In a sublime dream dwell in my eyes .

The quiet evening unites, with the sighs of

the doves,

In the golden mist which bathes the

thickets,

The soft roar of the familiar lions;

The earthly Garden smiles, virgin of

graves,

To angels sleeping in the shade of palm

trees . ”

and further on, in the same poem, 1

“ *Eden, O dearest and sweetest of dreams, You towards whom I have uttered useless*

sobs . . . ”

It is the evocation of the unthinkable Golden Age of all ancient traditions - and of those that derive from it; the reminder of the time when the visible order reflected the eternal order, without distortion

1. Leconte de Lisle, in the poem “Qaïn” from the “Poèmes Barbares”

no burr, like a perfect mirror. And it is also the cry of despair of one who feels himself carried in spite of himself always further away from this ideal world, but inaccessible *because of the past* ; who knows that no fight "against Time" will return it to him. It is the expression of the universal nostalgia for the glorious dawn of our cycle, and for that of all cycles, - nostalgia which is reflected in daily life by this tendency of all men, or almost, including most young people themselves, to prefer at least one face from the past to the increasingly disappointing present.

Whoever declares that he would have liked to live in another era than his own does not know what he is saying. It is probable that if he could, even keeping his personality present and the memory of the ugliness of his time, actually transporting himself to a past of his choice, he would soon be disappointed. Once the contrast effect had been blunted, he would begin to notice everything that, *seen up close* , shocked him about this past, which the distance allowed him to idealize. What he really seeks, what he aspires to without knowing it, is this single age of our cycle (as of *all* cycles) which, being the faithful image of the divine order, the visible perfection, reflection of the perfect Invisible, cannot be “idealized” by any flattering prospect; the only one who cannot disappoint.

Any individual nostalgia for the past covers and expresses the immense universal regret of the Golden Age, or Age of Truth (the *Satya Yuga* of the

Sanskrit Scriptures). Any melancholy of the mature man or of the old man, at the thought of his own youth, also symbolizes, in the lowest degree, the nostalgia for the youth of the world, latent in all living, and increasingly intense in a few men, as soon as a time cycle approaches its end.

* * *

The future, personal or historical, is as impenetrable, as impossible *to live with* , as the past. We can at most, by reasoning by analogy, or by letting ourselves be carried away by the rhythm of habit, deduce or imagine what it will be in the immediate future. We can say, for example, that the road will be covered with ice tomorrow since it has just rained this

evening and then the thermometer suddenly began to drop below zero centigrade; or that the price of food will increase since the strikers of the transport services have obtained satisfaction; or that such store, “open every day except Monday”, *will be* open next Thursday. On the other hand, it is totally impossible for anyone who is only a man to predict what Europe will look like in three thousand years, just as no one in the Bronze Age could imagine the present aspect of the world. same continent, with industrial cities in place of its ancient forests.

This does not mean that the future does not already “exist” in some way, as the only set of potentialities destined to be realized, and that this “existence” is not as irrevocable as that of the past. For a conscience freed from the bondage of the “before” and “after”, *everything* would exist in the same way, the future as the past, in what the wise call the

“eternal Present” - the timeless. Predicting a future state or event does not mean deducing it from known data, at the risk of being wrong (by failing to take into account certain hidden or even unknowable data); it is *seeing it* , like the way an observer, seated in an airplane, captures a detail of the terrestrial landscape, *in the midst of many others that he apprehends together*, whereas the traveler on the ground can only distinguish it during a succession of *which he himself is a part* , “before” some other detail;

“After” such other. In other words, it is *only* seen from the “Eternal Present” that what we conceive -

we prisoners of Time - as a questionable possibility becomes a real *fact* ; a “given”, as irrevocable as the past. It is a matter of perspective - *and* clairvoyance (even when viewed from above, a landscape is clearer for the observer endowed with a good vision. But it is enough to dominate it to have an overview, that the man on the ground does not have, however rapid his movements may be).

The story relates that on March 18, 1314 Jacques de Molay, before going up to the stake, assigned “to the tribunal of God” the two men responsible for the suppression of his Order: Pope Clement V, “in a month”, and the King Philip the Fair, “in the year”. The two men died on time, or rather *seen* from the perspective of the eternal present by the

last Grand Master of the Knights of the Temple. And more than eighteen hundred years earlier, Confucius, questioned by his disciples on the influence that his teaching would have, they were said to have answered that this one “would dominate China for twenty-five centuries”. Nearly fifty years old, he was telling the truth. He, too, and in the same perspective of the sage who rose “above time”, *saw* , from beginning to end, an evolution that no calculation could predict.

But I repeat: the wise man capable of transcending time is already more than a man. The future, already “present” for him, which he *reads* , remains, in the consciousness subject to the “before” and to the “after”, something that is being built at every moment, as an extension of the lived present. ; which *becomes* at each present moment, or rather *past* , the “present” being only a moving limit. Unalterable, it is undoubtedly, just like the past, since there are rare consciousnesses which can both live in the manner of a present.

Nevertheless, as long as it has *not* become past, it is felt, by the man who lives at the level of Time, as more or less dependent on a *choice at* all times. There is only the past of which the consciousness linked to Time has the

certainty that it is given, irrevocably; - result of an old choice, perhaps, (if we believe so), but that it is too late to want to modify, however we do it.

* * *

“But if”, they will say to me, “in the perspective of man above Time, the future is“ given

”in the same way as the past, which becomes the notions of freedom and responsibility. ?

If a sage is able to see, centuries in advance, until when a civilizing doctrine is destined to retain its credit with one or more peoples, what is the point of campaigning “for” or

“against” "Anything?"

I believe there are a few comments in response to that. It should first be specified that any *action* - in the sense in which we understand it when we speak of “combat” and

“militants”, or when we have in mind the gestures of everyday life, - is intimately linked to the notion of time (of time, *at least* , if not, in addition, of space). It should then be noted that the philosophical concepts of freedom and

of responsibility only have meaning in connection with an action, direct or indirect, -

actual or possible, even materially impossible to direct or modify on the part of the one who conceives it, as it is, for example, the case of any action thought in retrospect - but always *with an action* , which could or should have been thought. Finally, it should be understood that as a consequence of this, these notions no longer have any meaning when, from the temporal state, one rises to that of consciousness outside of time.

For those who place themselves in “the eternal present”, that is to say outside time, there is no question of freedom or responsibility, but only *of being and not-being* ; of possibility and absurdity. The world that we see and feel, that others have seen and felt, or will see and feel, - a set of infinite possibilities which have taken or will take shape - *is* quite simply what it is and, in view of intimate nature of each of the limited (individual) existences that compose it, cannot be anything else. Consciousness above Time “sees” it, but *is not part of it* , even if it sometimes descends to it, as a clairvoyant instrument of a necessary action.

Beings who, deprived of the word, therefore of the general idea, cannot *think* , act, but are not responsible. They each behave according to their nature, and could not behave differently. And “to be free”, for them, consists summarily in not being thwarted in the manifestation of their spontaneity in-in the exercise of their functions, by some force *external to them.* : not to be locked between four walls or between the fences of a cage; not to wear a harness or muzzle; not to be tied to, or deprived of water or food, or of access to individuals of the same species and of the opposite sex, and - in the case of plants - not to be deprived of water, soil and of light, and not to be deflected in their growth by any obstacle. We can add that most humans are, although able to speak, neither freer nor more responsible than the humblest of beasts, or even plants. They do, exactly like the rest of the living, what their instincts, their appetites, and the solicitation of the moment push them to do, and this, insofar as external obstacles and constraints allow them. At most, many of them believe they are responsible,

clean of man ”, and they feel, in their“ dwellings with their means ”- between the refrigerator, the washing machine and the television set - as well as in the factories and the offices where they spend eight hours by day under the blinding neon light, less captive than the unfortunate tigers of the Zoological Garden. (This only tends to show that tigers are healthier in body and mind than they *are* , since they *are* aware of their captivity, and that they suffer from it.)

Freedom 1 and responsibility are to be sought at different degrees *between* these extreme planes which are either action in time *without* thought, or

consciousness outside of time, without action, or accompanied by a completely detached, impersonal action, accomplished in accordance with an *objective* necessity . In other words, absolutely no one is “free”, if “freedom” means being able to orient the future as one wishes. The future is apparently all oriented, since there are rare sages who know it in advance, or rather who apprehend it as a “present”. But it is undeniable that the man of good will who lives and thinks in time, has, each time he has a decision to make, *the impression of choosing* between two or more possibilities; that he has *the impression* that the future, at least in its immediate course - and also in its distant course, if it is a decision of obvious historical significance - *depends in* part (and sometimes in full, on the scale of our Earth) of him.

This is, no doubt, only an impression. But it is such a tenacious impression that it is impossible to ignore it, from a psychological point of view. It is so much a part of the experience of every man with a somewhat complex soul, who must act in time, that it persists, even if this man is informed in advance - either by an invincible intuition, or by the evidence of the facts which follow one another, or by some prophecy to which he gives credence, - on what will be the future in *spite of* his personal action.

Sometimes even, if his soul is less complex, that is to say, in this case, less divided against itself, the agent who presses, even who *knows* what will be the inevitable course of events, 1. This is, of course, here about freedom in the sense in which this word is generally understood, *not*

“freedom” in the metaphysical sense in which René Guénon understands it, for example.

will decide - and that, without it being necessary for him to “deliberate” - in favor of the most useless action from the practical point of view. Téjas, the last king of the Ostrogoths in Italy, *knew* that it was now impossible for his people to remain masters of the peninsula. This did not prevent him from launching without the slightest hesitation in the fight against Byzantium and from finding, at the famous “battle of Vesuvius” - in 563

- a death worthy of him. He is credited with the historic words, which, even if he did not actually utter them, convey his attitude well: “It is not for us to leave or not to leave Italy; it is a question of leaving it with or without honor ”. Words of a lord and. . . words of a man “against Time”, that is to say defeated in advance on the material plane.

It can be said that as what the Sanskrit scriptures call the Dark Age unfolds, and as a cycle of time draws to a close, more and more lords - both in the biological sense and in the psychological sense of the word - are men “against Time”, defeated in advance on the material plane. They do not feel any less “free” in their spontaneous choice of the practically useless act. The impression of freedom is therefore not at all linked to hesitation and “deliberation” before the decision. It is linked to the agent's ability to *imagine a* future different from that which will result from his act - the one, in fact, that he would like to see ensue from it, if that were possible - and from the illusion he has of being himself the source and the principle of this act, whereas it is only the instrument of realization of possibilities only intended, in our world of time, to pass from the virtual to the current one, because already existing, in the state of *actuality* , in the “Eternal Present”. In other words, this feeling of freedom is linked both to the agent's thought and to his ignorance. For the man who acts in time, true freedom consists in the absence of external constraint *or* interior (that is to say coming from the deep contradictions of his

“me”), and in the total paternity of the “me” in relation to the decision and the act. The ignorance of this future which sometimes derives in part from the act - but which may not follow from it at all, in the case of a practically unnecessary act - can help some men to act. (Was it not said that knowing in advance the fate that awaited all their civilization had broken the power of the leaders of sixteenth century America, both Aztecs and Incas, to the point of

prevent resisting the Spaniards as *quickly* and as vigorously as they could have done, if they had never known of the prophecies of destruction?). It can give the illusion of an absence of constraint - namely the absence of the

constraint of Destiny - and thus allow the blossoming of hope, which is a power of action.

But, as I said above, the Forts do not need this help to accomplish what, dictates to them the sense of honor, which is always the conscience of a *fidelity* to a Chief, or to an idea, or both, and the duty that entails. Even knowing full well that the future escapes them, that *their* beloved truth will henceforth remain under wraps, and that, indefinitely, they will decide for action, useless, of course, but honorable; for *beautiful* action , daughter of all that is most permanent, most fundamental in their "I" as lords, action for which they will be strictly responsible and which they will never regret, because it is " *them* ".

They can, of course, imagine a future different from that which they envision only with horror or disgust, and to which their whole attitude opposes them. But they cannot imagine themselves acting differently. There is, with them, neither idle "deliberation", nor choice, but the reaction of their whole being in front of the elementary alternative: to be oneself, or to deny oneself; *internal necessity*- exactly as with the sage "above Time", when this one acts. The only difference is that in those who do not yet "see" the future from the point of view of the Eternal, this internal necessity does not necessarily merge with that which governs the visible and invisible cosmos, and the Being itself. even, beyond its manifestations. It can, by accident, merge with it. But it can also, the wise being rare, and a great character not always putting itself - alas! - in the service of a *true* idea, of an eternal cause, to represent only the fidelity of the action to the "me" of the agent.

This is enough to make the agent absolutely responsible. Because we are responsible for everything with which we feel solidary: first of all for our own action, insofar as it expresses its true "me"; and then, the actions of all those with whom one is bound by a common faith. So much the worse for the man who gives his energy to a doctrine which distances him from the Eternal instead of bringing him closer! No value

of the individual as such, no nobility of character can make a false idea true, and objectively defensible a cause centered on false ideas or half-truths.

* * *

He who has risen above time and who, in spite of this - or even because of it, if he knows he has some mission to accomplish - deems it appropriate to act in time, acts with the safety of beings who do not choose; with that of the plant which grows in the sun, what am I saying ?, with that of the magnet which attracts iron, or of bodies which combine to give the compounds studied by chemistry. With consciousness in addition, of course; but *without deliberation or choice* , since he "knows" clearly, and that there is no choice except for the consciousness which does not know, or which only knows imperfectly. (One does not "choose" between the two judgments "Two and two is four" and "Two and two is five." We *know* that the first is true, the second false. We do not "choose", either, to think that an object is white, if we see it as such. We feel the impossibility of passing on any judgment which would exclude its "whiteness".)

What can prompt a decision-maker who is still a prisoner of time - who therefore does not "know", who does not "see", what will be the future to whose creation he is contributing, and who? Does he have the impression of "choosing" his action? What can incite him then especially that, if he does not know anything about the future, he nevertheless knows that it will take place *against him*, and against all that is dearest to him in the world, and that his action, to him, is, on the practical level, perfectly useless?

What could support their behavior in men like Téjas, last king of the Goths in Italy? or such as those Native American princes and warriors, who, despite the decree of their own Gods, deciphered in the sky by the sages of their country, still, although too late, fought -

and with what desperate heroism - against the Spaniards? or, closer to us, such as those thousands of Germans and Aryans from all over the world 1 who, even though they knew that all was lost, even though they

1. Among others the French, members of the Waffen SS, who defended Berlin to the end.

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What remained of the great National Socialist Reich only a few square meters pounded by Russian artillery, continued to fight, one against five hundred, like lions? What can support in their action, in their refusal to give in, in their challenge, in their useless attitude, not these martyrs who foresee, beyond death, a future of beatitude which will compensate them worst torments in this world, but these fiery winds of all the lost causes who, for their part, have no hope in this world or in another, - who, even, are not enlightened enough to imagine the triumph of their truth at the dawn of a future time cycle and which, humanly speaking, should feel like they are fighting, suffering and dying for nothing? What can *they do to* oppose this nothingness, which is worth all the sacrifices?

They can oppose it - and oppose it, no doubt, if only in their subconscious, - the only certainty that remains when everything else crumbles: that of the irrevocability of the past. For them, it is no longer a question of the future of their people and of the world, over which they will have no influence. It is even less about their personal future, which has long ceased to interest them. It's about *beauty as* long as they're going to live, right now, in a second, in an hour, no matter when; it is about the beauty of this moment which represents, in endless time, the last scene of their fight, moment which, as soon as it will have been lived, will take on that unshakeable stability, which is the very essence of the past ; which will still “exist”, like the whole past, in millions and billions of years, when there will not be, for a long time, on earth, no memory which remembers it, - when it does not 'there will be more land; more solar system; when all the visible worlds of today have ceased to exist materially. They feel that this moment is all that still depends on them; whatever is still given to them to create. They feel that it is in their power to make it beautiful, or ugly: beautiful, if it fits into the very structure of their being, like the perfect detail that crowns a work of art, the perfect last sentence of a musical composition.

without which it would be truncated, missed, cut off in its tracks; ugly, if he contradicts her, if he betrays her; if, far from completing and crowning it, it deprives it of its value; if he destroys it, in the way

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whose last brushstroke can turn a smile into a grin, or a drop of impure liquid can stain, destroy forever, the most exhilarating of perfumes. They feel - they know - that it depends on them to make it beautiful or ugly, according to what it proclaims, and that for eternity, their honor or their shame; their fidelity to their real purpose, or their denial. (For what is it to deny, as soon as they become unpopular, of the principles that one has professed, a king or a chief that one has claimed to love and serve as long as there is some tangible advantage to him? This is not to prove that we “took the wrong path” - otherwise we would have changed it sooner - but it is to show that we only consider it worth looking for comforts and pleasures purchasable, and that one is incapable of disinterested allegiance, not only to the leaders who have been betrayed, but to anyone; that one has neither honor nor courage, in other words, that one is not “a man”, even if one has human form. Because a coward is not a man.)

The horror of an eternity of ugliness - for the man of honor's retreat from action or degrading attitude is nothing else - is perhaps even more determining than the aspiration of faithful, materially defeated, to remain himself beyond defeat. In fact, if it is rare for a man to know himself before circumstances have revealed his *true* scale of values to him, at least he knows himself, to some extent, negatively. If he does not know, in general, what he is capable of, at least he has - and this, apparently, from the awakening in him of the consciousness of himself - an idea or a feeling rather net of some actions that he could *never* accomplish; of a few attitudes that could *never be* his, *whatever the circumstances*

. The man of good race spontaneously recoils from any degrading action or attitude. He feels that once accomplished, or taken, - once it has become an integral part of the past, henceforth unchangeable - it would mark it for eternity, in other words would defile it and make it irremediably ugly. And it is against this projection of his degraded “self” -

against this contrast between nobility, the beauty that he feels in himself, and the image he has of ugliness, inseparable from all cowardice, that put on His fallen being - let him rebel. *Everything* , rather than that! *Everything* , rather than becoming such a repulsive object! - and this for

always, for no contrition can *efface* what once was; no forgiveness can change the past.

And what we can say about the vanquished of this world who acts “against Time" - that is to say, unnecessarily, from the point of view of his hostile entourage, - is true of those, too, to whom any action properly speaking is forbidden, without them necessarily having transcended the temporal domain, and who continue to *live*, day after day, for years and decades, in the spirit of a doctrine against the tide of Time. They leave, by the only course of their existence, to the expression more and more hindered, an indelible page of unwritten history. The humblest of them could claim a spiritual kinship, distant, no doubt, but undeniable, with certain illustrious figures: with a Hypatia, in Alexandria of the fourth and fifth centuries, more and more won over in the Christianity; a Pluton, in the fifteenth, in the atmosphere, all imbued with Christian theology, Byzantine Hellenism. It could, in his moments of depression, thinking of all those who, in a forced inactivity, almost complete - or ghost activity, their persecutors contrive to render useless 1- continue, in indefinite captivity, to be the most eloquent witnesses of their faith. (I am thinking, as I write these lines, of Rudolf Hess and Walter Reder, locked up, the first thirty years already, or almost, the second twenty-seven, behind the bars of a prison. 2). He could rightly say to himself that he *is* , that his brothers in the faith *are* , and that forever; that everything they represent is prolonged in them, already in our visible and tangible world. Ancient Hellenism *lived* in Python, as well as in some other men of the fifteenth century, insofar as they kept the spirit of it. In the same way the “true Germany”, that is to say that which, in Hitlerism, found its spirit of always, *lives* in Rudolf Hess' cell - and more invincibly than anywhere else, of course, since the captive of Spandau is one of the spiritual initiators of the more-than-political movement that “the Party” represented at its origins, and probably one of co-initiates of

1. The vegetables and fruits that the “seven” of Spandau were allowed to cultivate, were. at maturity, systematically destroyed. Nobody took advantage of it!

2. This sentence was written in December 1970.

Führer. It also lives - *their* truth and *their* vision - in Walter Reder and in all the faithful Germans still captive, if there are any, as well as in the immortal figures of the irrevocable past that are, for example, the Doctor J. Goebbels and his wife, involving in their resounding demise, rather than surviving the Third Reich, the six children they had given to it. I do not mention the Führer himself, whose whole life is that of Man both "out of Time" and "against Time" - "out of Time", if we consider it from the point of view of knowledge. , "Against Time" (against the current universal decadence, more and more evident at our end of the cycle), if we speak of it from the point of view of action.

But I will add that, unless one has, like him, transcended Time by the direct awareness of

"the original meaning of things" 1 , it is not possible to train, if only for a few short years.

, millions of people in a fight against the general trend of temporal manifestation, especially near *the end* of a cycle. Whoever, still a prisoner of "before" and "after", cannot *in all objectivity* relate his action or attitude to the "original meaning of things", can only be justified by the beauty of this episode of the unwritten history that is, and will remain, even forever unknown, *its own history*. The awareness of this beauty of something that nothing can destroy any longer, is for the individual what is most exhilarating - especially since all beauty is, even if he does not realize it. , the radiance of a hidden truth.

But as a lived experience, it concerns only him and those who accept the same values. It may be sufficient for him. For many of *them* , already, this immutably beautiful past will soon be only *a past* . Only he who, having risen out of Time, knows that his action "against Time" reflects the truth of always - the truth, whose Source is the divine order - can transmit to multitudes not this truth, (who is incommunicable, and who, moreover, would not interest them) but *his faith* in the necessary action; his conviction that *his* fight against inverted values, but for a long time

1. "the primordial sense of things", ("Mein Kampf", ed. 1935, p. 440.)

preached and accepted, against erroneous ideas, against the overthrow of natural hierarchies, is the only one worthy of all sacrifices. Only he can because there is, with him, at the same time as the joy of combat, even practically useless, in the name of a *true* idea

, the vision of our historical cycle, in its place during the rhythmic unfolding. indefinite of all cycles, in “the eternal Present”; because there is, in the objectivity of this vision, a light capable of projecting itself even for an instant - a few years - on our world, like a reflection heralding the dawn of the next cycle; a force capable of holding him back for a moment in his race to disintegrate.

The multitudes are seduced by this light, and feel this force, - but not for long. All mass is, by nature, inert. The man of vision that was Adolf Hitler, for a time, attracted privileged crowds to him, as the magnet attracts iron. These *felt* that their leader was a God - a man in contact with “the original meaning” - eternal - “of things”. But they didn't *understand it*. He disappeared, they became modern crowds again. They remained, however, marked in their substance with the memory of a unique experience, and imprinted with an immense nostalgia: a nostalgia that the whirlwind of life haunted by the idea of money, production, comfort. and oversaturated with purchasable pleasures, cannot dispel. I have been told that more than thirteen thousand young people commit suicide every year, in *West* Germany alone .

Fortunately, there is *also* a youth who, fully knowing that they will never see, the equivalent of what was the Third Reich, *live with* courage and conviction the faith against the tide of time - the faith in the eternity of the Race, concrete symbol of the eternal beyond the visible and transcendent world - of which the Führer left it in custody in his testament says "Politics". She saw it with courage and without hope, like the Forts who need neither support nor consolation. When these young people, who are now twelve, fifteen or eighteen years old, will have become old men and women, those among them who will have remained steadfastly faithful all the days of their existence - in thought, by their silence; in their speeches, whenever possible; by their

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behavior in “small” things as in large ones, - those, I say, will be able, even without ever rising above the “before” and the “after”, to consider this page of the unwritten history that their life will represent, and to be content with it as with a work of beauty. On this page, their children will add another one. And faith will be passed on.

There are, finally, some very rare faithful who, feeling in the teaching of the Führer a more-than-political doctrine, attach themselves to its study in order to discover what, apart from the lost war and the stubborn hostility of the whole world, conditioned by the enemy, makes it unshakeable value. They gradually realize that Heerism - Aryan racism in its expression of yesterday and today - is not, if we examine it stripped of the contingencies which marked its outbreak, nothing other than *a* way, which implies in its Founder the vision, in all those who follow him in spirit, the acceptance, of the metaphysical truths at the base of all the ancient traditions, in other words of *the supreme* truth. And they strive to draw closer to the missing Chief, by drawing closer to the One he indeed was: to the One who, in the Bhagavad-Gîta, teaches the Aryan Warrior the mystery of union with the infinite Self, through violent action, devoid of any attachment; of Him who returns from age to age to fight "for Justice", that is to say for the restoration of divine order, against the current of Time. In other words, they seek the eternal, sure there only *they* find.

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VI

TECHNICAL DEVELOPMENT AND TRADITION

“No *more noise from the walls of the abysses;*

Laughter, vile noises, cries of despair.

Between hideous walls, a black swarm,

No more arches of foliage with sublime depths .

”

Leconte de Lisle (“The Virgin Forest”; Poèmes

Barbares.)

Since the disaster of 1945 we have been talking about the “free world” and the “other,”

that is to say the world where Democracy reigns and the one dominated by Communism

- the only totalitarian ideology of which devotees are in power wherever it is after the destruction of the German Third Reich.

I'll tell you what I think about each of these enemy worlds. Their differences, which are superficial, strike you to the point of distracting your attention from their similarities, what am I saying? of their *affinities* , which are deep. And we talked to you and we continue to talk to you about these differences and to insist on them, so that you do not realize *where* you are leading. And we repeat to you that you would “not have been freer”

under the Hitler regime as Germany knew it for twelve years, than you would be today under any Marxist totalitarianism. . We repeat it to you in order to remove in advance any possible nostalgia for this regime which we, - who admired and supported it, - present as based on “joyful work”.

If there is something certain, it is because, in the so-called “free” world at least - I have not *lived* in the other, and only know it through the criticisms of a propaganda hostile and the praise lavished on him by his own propaganda, - not one person in ten thousand works “with joy”, and this because not one in ten thousand really *likes* his livelihood, or his “state”. ”, To speak as in the past. She doesn't like him, and rightly so. 'Cause the activity she's bound to have, all the time

that it sells, in order to be able to live, to an individual employer, a collective employer (a public limited company, for example), or to the State, is, more often than not, so off-putting, so *boring* , that it is, with the best will impossible to *love him* . And this is all the more general as a society is more technically advanced, that is to say, it is more mechanized. Just think of the thousands of workers who were condemned by a sinister fate to work "on the assembly line": to the indefinite repetition, eight hours a day, of the same easy gesture and *devoid of any perceived usefulness.* (since the worker never sees the finished product - automobile, plane or improved machine - to the manufacture of which each of his monotonous gestures has contributed); of a gesture without real significance for the one who performs it. Think of the woman, seated in some “box” at the foot of a metro staircase ”, who also, every day, eight hours a day, punches tickets, sowing around her as many beige confetti as there are people coming out of the stairs to rush into the cars with automatic doors that will wait for them for a few seconds, every two or three minutes. Think of the “typist” who “types” all day long, letters whose content does not interest him and can *not* interest him.

We could ideally extend the list of works which, by their very nature, can *not* be of interest to anyone. The number of such chores “indispensable” to the economy of a modern society *does not depend* on the political regime under which people live, but only on the degree of mechanization of the cogs of production and exchange. And if it is sometimes possible to remove one or two, by replacing one person with a machine - for example, by an automatic ticket punching machine, as there are now in coaches in Germany and Switzerland - we will never be able to remove them *all* . The

development of techniques will also create new ones: workers will be needed to manufacture the *parts.* “latest model”

machines. And these new machines will have to operate under someone's supervision.

Now, it is impossible to make interesting - and even less *pleasant* - the task of producing parts *ad infinitum* , all identical, or of monitoring a machine, always the same. And if we imagine this task accomplished in the blinding light of neon tubes, and in the continual noise (or with a

background of light music and ditties, more irritating to some ears than any hum of machines), we will agree that for a growing number of men and women, livelihood is a chore, otherwise , a torment.

But it is not just jobs that are boring in themselves, and therefore exhausting despite the ease that puts them within reach of the first comer. There are those who, no doubt, would interest some people, but who do *not* interest a considerable proportion of the employees who carry them out, and this, either because these employees did not choose their professional activity, or because they chose it for the wrong reasons. And the question arises: how is it that at a time when (in the “free world” at least) such emphasis is placed on “the rights of the individual” and where, in technically advanced countries, there are so many institutions whose purpose is precisely to help parents guide their children in the way where they should be both the happiest and the most useful, how is it, I say, that there is such a crowd of disgruntled, “failures”, embittered, uprooted and downgraded, in short of people who are not where they should be, and not doing what they should be doing ?

The answer presupposes a number of observations, the first of which is that it is impossible to ask a mass, even of a superior race, to resist for a long time - even only a few decades - the pressure of its environment. It is certainly wrong to assert with Karl Marx that man *is nothing other than* what his economic environment makes of him.

Racial heredity and history play a part in shaping the personality of individuals *and peoples* . This is undeniable. But it must still be admitted that the more we are dealing with a *mass* , the more the influence of the environment, and in particular that of the *technical* environment., is important in the formation of collective personality, or rather in the evolution which results, in people taken as a whole, in an increasingly striking lack of personality. In other words, the more one is dealing with a mass, the more the basic proposition of Marxism - "man *is* what his environment does" tends to hold true in practice. One could almost say that at the limit, *Marx would be right, if humanity did not consist of*

than masses . And it is understandable that people who love man above all else, and that life en masse does not turn off, are Marxists. (In order not *to* be, and to be sure never to be tempted to become one, we must love not "man", whoever he is, but *the* human *elites*

: aristocracies of race and character. .)

The technical environment acts on the masses: dictates to them, by means of advertising, the "needs" that they *must to* have, or to hasten to acquire, in order to encourage ever more advanced research leading to ever more varied and more perfected applications of the laws of nature - to the "happiness" of man. He offers him a real electrification of housework as well as leisure: the ideal modern house, where all you have to do is turn a knob to heat the soup, bought ready-made; to clean the floor, wash the clothes, or see, on the small screen, the film of the day (the same for fifty million spectators), and listen to the dialogues which are an integral part of it. Only one can resist all his life to the nagging suggestions of the technical community, or even not be aware of them, as these suggestions are, for him, devoid of interest, a man who knows in advance what he wants and what he wants. has nothing to do; a man, therefore, much more aware of his own psychology (and in particular of his scale of values) than are ninety-five percent of our contemporaries; in short, a man who, by the grace of the Gods, *does not belong to the masses* .

This one will not be “in its place” in the modern world and that, probably, whatever its profession. The mere fact of being happy where three quarters of people would experience nothing but boredom, and of being bored, on the contrary, - of having the most irritating impression of "wasting your time" in the middle distractions that the majority seek, sets it aside. He is only really at his ease among his few fellows - he who has no transistor, no radio, no television set, no washing machine, and whose neon light hurts his eyesight and whose music called “ modern ”grazes the ears; he who persists in remaining true to himself, and who refuses to love "on command" what the advertisements and propaganda present to him as "progress", if he does not feel it, - the benefit or charm.

to help “save” a civilization he wishes to lose, and that people who admire it sense, more or less vaguely, the enemy in him. It is no less natural than a doctrine going against the tide of Time, - a doctrine preaching, in the name of a Golden Age ideal, revolt, and even violent action, against the “values” of our age of decadence and the institutions which correspond to it, - arouses his enthusiasm and secures his adhesion: he himself is an individual of those whom I have called “men against Time”.

But why do people who are submissive and obedient sons of our time turn out to be so dissatisfied and worried? How is it that this "progress", in which they believe so firmly, does not bring them, in the exercise of their profession, that minimum of joy without which all work is a chore? It’s that the technical world doesn’t just act on the masses; he creates them from scratch. As soon as technical development goes beyond a certain

"critical point", which is difficult to specify, the human community, naturally hierarchical, tends to break up. Little by little the mass is replacing it; mass, that is to say above all the large number, little or no hierarchy, because of unstable, shifting, unpredictable quality. Quality is (statistically, this is understood) always in inverse ratio to quantity. And the most nefarious technique from this point of view - the one most directly responsible for all the consequences of the indiscriminate formation of human masses on the surface of the globe - is undoubtedly the art of medicine; the most harmful, because that which is in the most flagrant

opposition with the spirit of Nature from one end to the other of the scale of living beings; the one who, instead of seeking to preserve health, and any kind of biological priority of the strong, strives to cure diseases and prolong the life of the weak, when she does not get involved in keeping the incurable alive, the monsters, idiots, lunatics, and all kinds of people whose suppression in a society founded on sound principles would take for granted.

The result of the progress made by this technique, - achieved at the cost of the most hideous experiments, carried out on perfectly healthy and beautiful animals, which are tortured and dislocated, always in the name of the "right" of man to sacrifice everything to his kind, is that the number of men on earth

increases in alarming proportions, at the same time as their quality decreases. We cannot have quality and quantity. It's necessary to choose.

Today it is a fact that the population of the globe is growing in *geometric* progression ; that, above all, that of the so far "underdeveloped" countries is growing faster than any other. These countries have not yet reached the technical level of industrialized countries, but they have already been sent a host of doctors; they have *already been* indoctrinated in such a way as to make them take "hygienic measures" that they did not know, when they were not purely and simply imposed on them. Consequently, traditional occupations

- working the land, various crafts - are no longer sufficient to absorb the innumerable energies available. It's unemployment and famine, unless we install *everywhere mechanized* industries, that is to say that the vast majority of populations, whose number quadruple in thirty years, are not made *into proletarians* ; that it is not torn from its traditions, wherever it has preserved any of them, - and that it is not stuffed into factories and not forced to apply itself to work which, *by their very nature* , (because they are mechanical) cannot be interesting. Production will then skyrocket. It will be necessary to sell - to sell - what will have been manufactured. To do this, it will be necessary to persuade people to buy what they have no need and no

want, to *make them believe that* they need it and instill in them the desire at all costs. This will be the task of advertising.

People will fall for this deception because there are *already* too many of them to be moderately intelligent. It will take money for them to acquire what they do not need, but which they have been persuaded to want. To earn it *quickly* - in order to spend it right away - they will agree to do boring jobs, jobs in which there is no part of *creation.* , and that, in a smaller, slower-living society, no one would want to do it. They will accept them, because technique and propaganda will have made of them a human magma: - a multitude more and more uniform, or rather shapeless, in which the individual exists, in fact, less and less, while imagining to have more and more "rights", and aspiring to more and more purchasable pleasures; a caricature of the organic unity of old hierarchical societies, where the individual believed himself to be nothing, but lived

healthy and useful, in its place, like a cell of a strong and flourishing body.

The key to discontent in everyday life, and especially in professional life, is to be found in the two notions of multitude and haste.

* * *

You probably know what the fervent people of indefinite "progress", Marxists or not, answer me. They say, "This is all temporary. Wait! Mechanism is only at its beginning; he did not give his measure. Today, of course, the multiplicity of new needs results in the haste to earn money, and the fact that more and more people accept to earn it by devoting themselves to the most dehumanizing occupations. Today, of course, more and more workers tend to become robots for a third of their life, namely during their working hours; and, to some extent, *after their* working hours (by acquired habit). But let's take it easy!

All of this will change, thanks to sacrosanct progress! Already here we are in large companies, equipped with ultra-complicated machines - computers or "electronic brains"

- capable of solving in a few seconds, automatically, from their data, problems which a man would take half a day to calculate. solution. The worker worked twelve hours, even fifteen hours a day, less than a century ago. Today he works eight hours, and that is only five days a week. Tomorrow, thanks to the contribution of machines in all branches of his activity, he will work five hours, then soon two hours a day, or even less. It is the machines that will do the work, - machines so perfect that one man will be enough to supervise an entire team. Ultimately, man will do virtually nothing. His life will be an unlimited leave, during which he will have all the time needed to “cultivate himself”. As for the disadvantages of overpopulation, they will have been remedied in advance by limiting births - the famous “family planning”.

At first glance, there is something to seduce optimists. But the reality will be less simple than the theory. It still is.

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First of all, we must realize that no Malthusian policy can be, on a *global* scale , *fully* effective. It is easier to set up factories in technically less developed countries, and to give people who have hitherto lived near the state of nature a taste for modern conveniences such as washing machines and televisions. , than to encourage these same people to father only a limited number of children. Even the population of Western and Northern Europe, or the USA, where the most modern methods of contraception are widely applied, *believe*,

- although not as fast as in other parts of the world, - and will not stop growing as long as there are doctors to prolong the lives of the suffering, the infirm, the mentally deficient, and all those who should be dead.

People in so-called “underdeveloped” countries are much less permeable than citizens of Western Europe or the United States to anti-concept propaganda. If they really wanted to bring the population down to reasonable proportions, nine out of ten people would have to be sterilized by force, or else. . . suppress the medical profession and the hospitals, and let natural selection do its work, as *before* the madness of the technical age. But it's just *us*, the awful “barbarians", who would be ready to resort to such

measures. And we are not in power, and do not expect to be there anytime soon. The friends of man, who are at the same time fervent of indefinite technical progress, will therefore have to adapt to a world where human living space will become more and more restricted, even if it is, for the benefit of the primate. says “thinking”, reduce to a minimum the areas still occupied by the forest, the savannah, the desert, the last refuges of the living nobles other than himself. It will no longer be the already swarming masses of currently overpopulated countries. These will be crowds twice, three times, ten times more compact than the one that today literally *covers* Calcutta's immense “Esplanade” around six in the evening, when the heat falls. We'll be, *wherever you go* , brushed against, elbowed, jostled - and on occasion, no doubt, knocked down and trampled on - by people and more people who, thanks to the machines, will have almost nothing more to do.

One must be naive to believe that, as soon as the daily fatigue resulting from work has ceased to exist for them, these

mMany human beings will devote themselves to study, or practice some pleasure art in which a significant part of creation will enter. You just have to look around and see how today's workers, who work forty hours a week instead of ninety as they did a hundred years ago, use their spare time. They go to the café, to the cinema, attend some sports competition or, more often than not, listen to the broadcasts at home, or remain seated in front of their television sets and eagerly follow what is happening on the small screen.

They sometimes read. But what are they reading? What they find at their fingertips -

because to know what to read, and to strive to find it, you already have to be better informed than most people are. “What they can get their hands on,” without their bothering to look for it, is usually either some periodical or book which, without being pernicious, is superficial. and does not make them think in any way, or indeed some product of a literature or decadent or tendentious - whatever writing which distorts their taste or their mind, (or both), or their provides information that is inaccurate, or purposely interpreted in such a way as to instill in them a certain opinion - the one

people in power want them to hold - or to arouse in them the feelings that people in power want them to have. They read “France-Soir”, or “Caroline chérie”, or “Death is my job” 1, or some pseudo-scientific article on the “conquest of space” which gives them the impression of having been initiated into the mysteries of modern science, when in fact they have remained as ignorant as before, but have become a little more pretentious.

There are, moreover, in spite of the enormous number of works which appear every year on every imaginable subject, less and less “background books”: of those that a man who thinks rereads a hundred times, always deriving some new enrichment, and to whom he owes intuitions of great cosmic truths - even human truths in the name of which he would be able to start his life anew, if he could. And the people who are looking for such books are not among the masses.

1. By Robert Merle. Fantastic tale about the German concentration camps.

What will the billions of people in the world of tomorrow do with their time? Will they cultivate their minds, as our die-hard optimists believe? Not ! They will do all day long what our good proletarians of 1970 do when they return from the factory or the office - or during their month of paid leave: they will watch their small screen, and very obediently believe what the men in power (or those who have put these in the place they will occupy) will have introduced into the programs so that they believe it. They will go to the movies; will attend free conferences, organized for them, always in the minds of the leaders of the moment - who will probably be the same as today, namely the victors of World War II: the Jews and the Communists: the devotees of the oldest and most recent faith of our Dark Ages, both centered on “man”. They will make organized trips, with essential guides

- and light music, also essential, in transport vehicles, buses and planes, on the outward and return journey. In short, the life of perpetual or almost perpetual leisure will be regulated, directed - dictated to those who will have to live it - by committees, elected by universal suffrage, after adequate propaganda among the masses.

And that will be too bad for those who would have preferred to pursue in silence a creation they loved because they felt it was beautiful; or who would have liked to organize the world on other bases and according to another ideal. Too bad for those - increasingly rare

- who will refuse to let themselves be “conditioned”! It will be, - something like Aldous Huxley's “Brave New World” - with the difference that instead of robots working in front of machines, they will be robots having fun on command and in accordance with the official planning of events. enjoyments, while the machines will ensure their subsistence.

We will no more choose the way to use our leisure time than the majority of people today choose the occupation which will ensure “food and food”. It will be presupposed there, -

as it already is, for example in certain tourist buses, where one is forced, all along the route, to hear the radio, whether one likes it or not, - that practically all men have the 1. This is the French title of the famous "Brave new world" by this author.

same needs and tastes, which is in flagrant contradiction to everyday experience among unconditioned people (there are still, luckily, today a few.) We will endeavor, through ever more sophisticated, ever more “scientific” conditioning, to give them all the same needs and the same tastes.

* * *

Note that I am saying nothing of the probable political regime in this world of living automatons. I'm not trying to ask myself what it could be, because the question is irrelevant. Indeed, the more one sinks into uniformity *from* below, created and maintained by an interventionism with no other ideal than that of constantly increased production, with a view to the well-being of the greatest number, in other words , the more the world moves away from the type of hierarchical social organism. one in its ordered diversity, as is a work of art; the more it gives up being a living pyramid - as it once was

in all civilizations which were at the same time *cultures*, - to become a nameless, all gray porridge, brewed not by artists, even less by wise men, but by clever people, themselves devoid of any awareness of extra-human values, and working for the immediate, the narrower the meaning of the word, the more so, I say, the less the form of government matters.

There is still, theoretically at least, a difference between the condition of a line worker in the Cadillac factories, that of a line worker in some industrial complex in the Marxist world; between being a saleswoman in a supermarket in Western Europe or the USA and being a food distributor in a canteen, anywhere behind the "iron curtain". And the list of parallels could go on and on.

In principle , the worker of the "free world" is not obliged to accept conditioning. When the siren sounds, or when the monster store closes its doors, he can do what he wants, go where he wants, use his leisure time as he pleases. Nothing *physically* forces him to pay his friends to drink at the local café, nor to buy himself, in monthly installments, the essential device.

television, and soon the no less "indispensable" car. There are no political or semi-political semi-"cultural" meetings which he is forced to attend, under pain of finding himself, the next day, without work or, worse still, suspected of "deviationism" and imprisoned, or at least "worried",. . . while in the USSR or China. . . (*according to the echoes we have of it* ; I repeat: I do *not* know , first hand, the Marxist world) *there are some* and how!

Nothing would prevent a *priori* a worker or an office employee or a saleswoman of the free world from using his leisure time as I would use them myself in his place if, for one reason or another, I had to, to live , work in a factory, office or supermarket. Nothing would stop him. . . provided also that he or she finds an accommodation sufficiently withdrawn or sufficiently well "soundproof" not to be disturbed there by the radio or the television of the neighbors, and. . . a manager or an owner of a building complacent enough to allow him, in case it would be his joy, to keep some domestic animal with him.

So Perhaps his leisure hours would truly be blessed hours, and his modest apartment a haven of peace. So perhaps he (or she) could, after spending an hour or two in silence, completely free himself from the lingering grip of the noise of the machines (or the light music, imposed in some workshops or stores) ; of the blinding glare of the lights, of the atmosphere of the people, to have a quiet supper, alone or in the midst of his family, to walk his dog under the trees of some boulevard not too busy, and to be absorbed, before the hour of sleep, in some nice read.

Then perhaps, but only then, the more the progress of machinery would guarantee him leisure, which he would actually use "to cultivate himself", the more he would become

"man" again, in the most honest sense of the word; and the more one could, to some extent, speak of a "liberating technique" - although I can never be persuaded that even two hours a day spent in the depressing atmosphere of the factory or the office, or the department store modern, are not, after all, *more* exhausting than ten or twelve hours spent in some interesting work - in some *art* , like that of the potter or the weaver of bygone ages.

But, for that, it would be necessary that the worker - the proletarian - of the countries of the "free world", who, *in principle* , can, after his hours

of work, "to do what he wants", can want something other than what one conditions him to want. His "freedom" resembles that of a young man, brought up from childhood in the atmosphere of a Jesuit boarding school, to whom one would say: "You are now of legal age. You are free to practice whatever religion you like ". One in ten million students will practice something other than the strictest Catholicism; and the very one who will break away from it will keep its imprint most of the time for the rest of his life. Likewise, even in the "free world" where, *in theory* , all ideas, all times, all tastes are accepted, the man of the mass and, more and more, *also* that of the "free " *Intelligentsia*, is, from childhood, taken by the atmosphere of technical civilization, and stupefied by it and by all its

“progressive”, humanitarian or pseudo-humanitarian, and pseudo-scientific ”advertising

- the propaganda of“ universal happiness ”By material comfort and purchasable pleasures. And *he no longer wishes* to free himself from it. One in ten million frees himself from it with violence, and turns his back on it, with or without ostentation, as the painter Delvaux did; as a few anonymous people do every day without even bothering to leave the banal building where they have made their room the sanctuary of a life that *is* anachronistic without necessarily appearing so.

The only thing there might be to say in favor of the “free world”, as opposed to its enemy brother, the Marxist world, is that it does not take any police sanctions against this individual of exception,. . . unless, of course, the latter's hostility to "today" is expressed in the form of too conspicuous Hitlerism. (And even as regards that there is a little less constraint than among the Communists currently in power: one can, everywhere in the

“free world”, except, without doubt, in the unhappy Germany, of which the victors of 1945

would like to kill the soul, to have a portrait of the Führer on his nightstand, without fear of indiscreet inspections followed by legal sanctions).

What we could, on the other hand, say in favor of the Marxist world is that the latter has, despite everything, a faith - based on false notions and real counter-values, this is undeniable if we take a stand. from the point of view of the eternal, which is that of Tradition, but finally, a faith - while the so-called “free” world has none properly. As a result, the

an activist of values other than those extolled by official communist propaganda is very likely to one day find himself in some camp. . . “Recovery” 1, if he pushes his temerity to the point of forgetting that he is in hiding, and must remain there. But the mass of indoctrinated people, who form the majority of the population there, will have the impression of working - and hard - for the advent of something that seems great to her,

and that she loves, that this either the world revolution of the proletarians, the union of all Slavs under the aegis of holy Russia (this ideal is, it seems, that of more than one Russian Communist), or the domination of the yellow race through universal Communism. Industrial or agricultural production - that in the name of which so much and so much eminently boring work has to be done - ultimately leads to such grandiose goals. It's more exciting than the assured, neat little life, with the culmination of driving out from Saturday - or Friday night - to Monday morning.

The two worlds are, in fact, one like the other, abominable caricatures of hierarchical societies which. in the past, claimed to be, or at least wanted to be, as faithful as possible images of the eternal order, of which the cosmos is the visible manifestation. To the unity in diversity which these societies thereby possessed, the technical civilization of the "free world" opposes the hopeless uniformity of man produced in series, without direction, without impetus - not that of the water of a river, but that of a heap of sand whose grains, all insignificant and all alike, would each believe themselves to be very interesting. The dictatorship of an increasingly invading proletariat opposes it, a uniformity of moving robots, all driven by the same energy, robots whose lack of individuality is a wicked parody of the deliberate renunciation of the conscious individual. of its place and its role, in favor of what is beyond it. The ardor for work and the irresistible push forward of these same automatons who believe themselves to be devoted to "the happiness of man", no less sinisterly counterfeits the ancient efficiency of the masses who were building, under the direction of true masters, " for God ", or for some King-God, monuments of beauty and truth: the pyramids, with

1. It is improper after 1945 to speak of non-Hitlerite "concentration" camps.

or without floors, from Egypt, Mesopotamia or Central America; the Great Wall of China; the temples of India and those of Angkor; the Coliseum ; Byzantine, Romanesque or Gothic cathedrals. . . .

We can say that, of the two caricatures, it is the second - the Marxist - who is, in its coarseness, more skillful, basically than the other. To realize this,

one only has to look at the number of people of real human value who let themselves be taken in, and who, in all sincerity, convinced that they were guided by an ideal of liberation and disinterested service, have gone to swell the ranks of the militants of the most fanatic of the forms, so far appeared, of Anti-Tradition. This can be seen as much in Europe as in other regions -

in India, in particular, where the Communist leaders are recruited mainly from members of the Aryan castes, strange as that is. There is, in the very rigor of Communism, something which attracts certain characters eager for both discipline and sacrifice; something that makes them appear the worst slavery in the guise of self-denial, and the laugest narrow-mindedness, under that of sacred intolerance, true "error hunting".

The caricature of the "free world" is less dangerous in the sense that it is, outwardly, "less resembling", and therefore less able to appeal to elite characters. But it is more dangerous in that, less outraged, at first sight it shocks less those whom Marxism rejects, precisely because they have discovered in it the features of a false religion. Having none of the attributes of a “faith”, it reassures them, encouraging them to believe that they are safe from democratic “tolerance” - tolerance which, as I said, extends to all. , except to us, Hitlerites, - they will be able to continue to profess in peace all the cults (all the exotericisms) which happily are dear: Christianity, - or Judaism, - in the West; Islam, Judaism, Hinduism, Buddhism, elsewhere; even one of these in the historical domain of another; why not, when the individual believes himself to be everything, and therefore arrogates to himself the right to choose everything? They do not realize that the very mentality of the technocratic world, with all the emphasis it places on the immediately and materially useful, the “functional”, therefore on the increasingly extensive applications of sciences and pseudo-sciences to the expense of all detachment, is, the antithesis of all selfless thirst for knowledge

as with all love of works of art and also of beings because of their beauty alone. They do not realize that it can therefore only accelerate the cut-off of any exoteric religion or philosophy from esotericism, without which it has

no value of eternity, and thus precipitate the ruin. of any culture. They do not realize it because they forget that disinterested knowledge, development of art worthy of the name, and protection of beings (including man insofar as he responds to what his noun -; “anthropos”; “he who looks or tends upwards” - would let it wait) go hand in hand, beauty being inseparable from truth, and culture being nothing, if it does not express one and the other.

They forget - or have never known - that, deprived of their connection with the great cosmic - and ontological - truths that they should illustrate, exoteric religions very quickly become fables to which no one attaches credence any more, to philosophies. in vain gossip degenerate, and political doctrines into recipes for electoral success; and that the technocratic world, by its eminently utilitarian approach to all problems, by its anthropocentrism coupled with its obsession with quantity, distracts even the best minds from the search for and contemplation of eternal truths.

* * *

But then two questions arise: are technical progress inevitable and essential? And can a people keep its soul despite the growing hold of machinery?

Mahatma Gandhi would have answered “no” to both. As everyone knows, he dreamed of an India without factories, where artisanal production would have been sufficient for people who, of their own free will, would have reduced their needs to a minimum, and avoided their demographic increase by the practice of a rigorous continent afterwards.

the birth of one or two children. Gandhi would have also enthusiastically welcomed the discharge of most of the doctors. He uncompromisingly rejected any medication resulting from experimental research done at the expense of animals, whatever they were. (He held, as I do myself, all this research, from vivisection itself to the odious inoculations of diseases to

healthy animals, for criminals. And he viewed Western medicine as a whole as a large scale evil enterprise).

But, unlike us, the Mahatma had a naive confidence in man - in the Indian no less than in foreigners, despite all the evidence that this “privileged” being has never ceased to provide his weakness. and its malignancy. He apparently believed him capable of living en masse, according to a standard which presupposes either an iron will coupled with a constant asceticism, or a reassuring absence of reproductive energy, that is to say, in a case as in the other, an exceptional nature. He also thought, no doubt, that a country *can refuse* to industrialize without falling prey to technically better equipped enemies, although it seems - alas! - that this is also utopian. The recent example of Tibet, invaded and subjugated by Communist China, and kept under the rule despite its silent resistance, proves it enough.

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The example of Japan in the second half of the nineteenth century, suddenly opening up without restrictions to the commerce and techniques of the mechanized world, under the threat of the canons of Commodore Perry; moreover, taking up the challenge of all peoples for whom economic success is everything, and accepting to compete with them on their own ground, *while striving not to lose anything of his own tradition* , he seems to be the most striking affirmative answer to the two questions posed above. He seems to proclaim that while a certain (sometimes *very* advanced) degree of mechanization is inevitable today in a people who refuse to become - or to remain - the prey of a conqueror, or the vanquished weakened, humiliated, ruined, d 'a war it does *not* follow that he must automatically abandon what makes him himself, consider his past as a “state of childhood” to be left behind, change Gods and the scale of values.

No doubt a factory is a factory, and an office an office, and a supermarket a place of too purely material use to be attractive in any climate. no doubt the immense industrial agglomerations of Osaka,

Kobe or Tokyo should singularly disappoint the tourist in search of “local color” and even more the artist in search of beauty. The Japan before 1868, which, closed for almost two and a half centuries to all contact with foreigners, lived in a prolonged Middle Ages, was undoubtedly more fascinating to see. But this is not a finding limited to one country. The whole Earth, including Europe, was more beautiful to contemplate, in the Middle Ages and in Antiquity, than after the advent of great industry. What is remarkable, admirable, is that despite the ugliness inherent in all mechanization on a large scale, there still remained, in the Empire of the Rising Sun, *so much beauty*, and above all that this beauty is so obviously linked to the conservation of Tradition under the particular expression that the people and their history, and their geographical environment, have given them -

of the living and active Tradition, capable, just like in the past, *to permeate the entire life of an elite*, and even to create an atmosphere in which the entire country bathes, factories included. What is admirable is that there are still masters in Japan like this Kenzo Awa, who taught the German Herrigel the sacred art of archery according to the rules and according to the spirit of Zen Buddhism, and a whole legion of disciples thirsting for true knowledge - for that knowledge which causes the acquirer to “be" more. What is admirable is the survival, even in politics, of this Shintoism whose origin is lost in prehistory and to which the great Japanese thinkers of the eighteenth century, - Moturi and Hirata, - have definitely given this character of sacred nationalism - the Far Eastern version of *our* cult of Blood and Soil - which it has kept to the present day.

A few days before December 7, 1941, our Japanese allies, most naturally in the world, sent an official delegation to the Temple of Isé - an embassy from the Imperial Government to the Gods of the Empire and to the ancestors of the Emperor-Gods: “You Is it nice that we are declaring war on the United States of America? ”. And it was only after a favorable response from the Gods (or their priests) that war was declared. Four years later, after the explosion of the bomb in Hiroshima, it is again with the permission of the Gods that the capitulation was decided, as had been, in 1868, the opening of the

Japan to foreign trade and modern technology as the supreme measure of the Empire's salvation. What is admirable about all of this is the persistence in Japan of the bushido spirit into the twentieth century; it is this cult of national honor in its highest expression, and this total contempt for death, both among the famous Kamikazés (pilots of the “living bombs” of the Second World War) and among these twenty-five thousand Japanese from Saïpan Island, in the middle of the Pacific, who all killed themselves when the Americans arrived; it is resistance, unshakeable in its smiling politeness, to the occupation of the Yankees and their politico-philosophical proselytism: the reintegration, in school curricula, immediately after the signing of the peace treaty, of the Kojiki or the history of the national gods , banned under the Crusaders of Democracy regime; it is the construction, in Gamagori, of a temple to Tojo and to the other Japanese hanged by the Americans as “war criminals” - temple where the school children will bow and burn an incense stick in front of the image of the martyrs and defy any “moral conquest” of the people of the Sun, after having visited. . . Hiroshima's (partially only reconstructed) location.

All this holds together: this teaching, as alive as ever, of traditional esotericism in its national forms, and this refusal of a whole people, which penetrates, without even realizing it, the influence of its elite , to give up his soul under the influence of technology and in response to the lies of the men who imposed it. The Japanese worker, who works cheap in big companies and helps flood the world with manufactured goods - tangible products of his country's industrial expansion, whose prices are defying all competition -

may have a material life. almost as hard as that of a Russian proletarian in a kholkosis.

But he knows he is working for the glory of the Empire, in which he has a place. And this Empire is, for its part, contrary to the Marxist State, the guardian of a Tradition which goes beyond it immensely. He is the link between this man of the people and the Eternal.

(For the belief in the divinity of the Emperor and in that of the Japanese land, - itself springing from the body of a Goddess1 - is not dead, in

1. lzana-mi, wife of Izana-gi. The Emperor is descended from the Sun Goddess: Amaterasu-okami-kami.

Japan, despite its loud official denial, repeated over and over again in an attempt to convince abroad of "progress", lasting in the democratic sense.) On the other hand, the dream of a world dictatorship of the proletariat - even that of the Slavic (or “yellow”) world, unified under such a dictatorship with a view to ever increasing production and the comfort of an ever increasing number. impressive of individuals, - is, if it constitutes an “ideal”, in the last analysis, only a limited ideal. It does not go beyond the material plane or man. Men, even very crude ones, can only be satisfied forever with that, precisely, by becoming robots.

* * *

India is industrializing rapidly, - too quickly, in the eyes of more than one Hindu aware of the dangers of machinery, - and this, despite the influence, still sensitive, of Gandhi, and of all those who, with him or in parallel to his movement, have campaigned and still militate, driven by the same motives as him or by others, in favor of a systematic encouragement of crafts. They are industrializing, not because the masses aspire to greater comfort there, as in Europe, but because their leaders have decided to do so. (The masses are not asking for anything, and would do without all the "progress" imposed on them!). And the leaders have so decided because they are convinced that only more and more industrialization could first help to absorb the available energies more and more numerous offered, from one end of the world to the other. country, a galloping demography, and then, to make of the Indies a modern, prosperous and powerful State, and by the same to prevent them from falling into the hands of any invader impatient to appropriate the wealth of their soil and their sub-land. ground. This may be partly true.

People who are of this opinion cite the example of Japan - with little justification, moreover, because they forget that, if we except the Ainos, aborigines driven back to the north of their islands, the Japanese are a people, while the Hindus are not, hopefully never will be - (they could only become so as a result of a gigantic mixing of races, which would result in the

irreparable loss of their Aryan and Dravidian elements; their disappearance in an unnamed magma, biologically inferior to each other, as much as the hundreds of millions of aborigines, and the low castes containing a high proportion of aboriginal blood, would have melted there.)

However, industrialization always involves movement and bringing together people, men and women. It is therefore much more dangerous when those which it throws into each other's presence are, as in India, of different races, than when they are of more or less homogeneous origin. Until now - that is to say less than a quarter of a century after the proclamation of their independence - the Indies have, despite partial industrialization and all the efforts made elsewhere, in the direction of leveling, - despite the official abolition of the caste system by decree of an anti-traditionalist government, modeled on the democracies of the West, - resisted this danger.

I saw it in particular in 1958 in Joda, near Barajamda, and throughout the region around Jamshedpur which is, or at least was still, the largest metallurgical center in Asia at the time. At that time, the aerial funicular railway was being built at Joda to transport the iron ore from the top of a hill, where it would be extracted, to the receiving cars at the bottom of the hill. I was a "site interpreter" for the duration of the work. I saw the workers, in the corrugated iron room which served as their kitchen, prepare their meals in as many separate homes as there were castes or rather sub-castes among them, and eat, grouped according to the same principle, - each in the midst of his own - to the astonishment of the German engineers, directors of works, to whom this desire for separation seemed all the more strange since they had been told about the “suppression of castes” in “India democratic". They were poor Sudras, or less so, but as attached to their

ancestral customs as any other Orthodox Hindus. And presumably they were no less insistent on staying true to them, when it was no longer about food, but about the marriage of their children.

One could not, watching them live, help thinking that, despite the increased importation of techniques from the West, the age-old atmosphere of Hinduism was not about to deteriorate.

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And this impression was confirmed if not reinforced, at the sight of the active part which these workers, and all those of the workshops and factories of the region, took in the festivals of always. The same men who, during the day, had fastened rivets to the pylons intended to support the aerial cables of the funicular, danced until late at night to the rhythm of the sacred drums, repeating the mystical names: “Hari! Krishna! ” in front of the painted earth statue, where the spirit of the most popular of all gods was supposed to reside as long as the feast lasted. And the workers in charge of the surveillance and maintenance of the huge ultramodern machines, mostly imported from Germany, decorated these steel monsters with garlands of red flowers of jaba, on the day when all labor ceased in honor of Viswakarma, “Architect of the Universe”, divine patron of workers. They decorated them with the same love with which their fathers, a generation earlier, had adorned their instruments, hammers or pickaxes, with garlands quite similar to theirs. And the workshops, for once silent, were filled with smoke of incense. And, unless, of course, he was an avowed enemy of Tradition, the stranger who contemplated the scene: these men, collected in the thought of the Divine, imbued with the character ritual of their daily labor, in front of these black metal masses, from which hung scarlet flowers, envied India, where technology has not yet desecrated work.

He wondered why, after all, she was desecrating him. These monstrous machines, half beings, half things, “beings” insofar as their automatism proclaims the power of European genius, and more particularly of Nordic genius, - are, like the sacrosanct Tradition itself, that the Indies have inherited. Sages of Vedic times, products of Aryan intelligence. They certainly illustrate an aspect of this intelligence *other* than that shown by the liberating teaching of the Sages. But they are, in a different age of the

same Time Cycle, products of the conquering intelligence of *the same race.* . By associating them, once a year, with the ancient cult of Viswakarma, do these brown-skinned men know this

- in the depths of their collective unconscious? And do they pay homage to the Aryan genius, - divine, even in its crudest manifestations of the Dark Ages - at the same time

than the Creator whose power it reflects? We would like to. Anyway, such an attitude could only strengthen the spirit of the caste system; - the only force which is, in the long run, capable of opposing the biological leveling that mechanization tends to impose, sooner or later, on a multiracial society, even traditionally hierarchical like that of India.

Personally, however, I believe that the possibility, for the Indies (as moreover for Japan, or any other country of true culture) of preserving its soul while undergoing more and more the inevitable grip of industrialization, is linked there the persistence, among them, of an elite of race and character. which is at the same time *a spiritual aristocracy*; a living guardian of Tradition, in other words, of the esotericism that underlies, more or less far, all the usual manifestations of “religion”, confused with social life. Even the purity of blood in a people more or less homogeneous as a whole - or, in a hierarchical multiracial civilization, the continuation of the effective separation of races - cannot dispense with the need to maintain such an elite at all costs. Without it, the best of races will end up brutalizing themselves under the ever more powerful influence of technocracy. It will gradually lose its natural scale of values. to attach more and more prices to purchasable goods. What *if it* retains some visible manifestations of old faith, these will eventually become void of all meaning, to such an extent that people will gradually abandon them, without even being pushed. (For a custom to survive, a minimum of sincere belief must remain attached to it. Who would think, for example, in today's Europe, of settling a dispute by appealing to the “judgment of God” by ordeal of fire or water? And yet it must be believed that these methods were *once* effective enough to justify them, otherwise they would not have been used for so long.)

It is, of course, to be deplored, that this spiritual elite to which I was referring - in this case, the minority of initiated Brahmans, worthy of their caste - did not, in India, in our time, have more than influence on the direction of public affairs. And it is perhaps even more regrettable that so many people in power are bitter opponents of Tradition, antiracists, poisoned by a bad anthropocentrism, drawn from

the British Liberals, the Christian missionaries, or the Communists - everywhere except among the sacred authors who transmitted to India the Aryan wisdom of always. These people are only continuing the policy of promoting the most inferior racial elements, begun by the British: the policy of universal suffrage and “free, secular and compulsory”

education, instituted by all or almost all the powers. Europeans, at home first, then in their colonies; the policy which goes hand in hand with excessive industrialization and the human proliferation that belated Malthusian propaganda does not manage to stop.

Even well-intentioned, they are the agents of those Forces of disintegration who, as the Dark Age draws to a close, have more and more freedom of action. There is, It remains, despite everything, undeniable that lived *and still lives* on their soil, one of the rare civilizations which have lasted for millennia and which keep, today as yesterday, the Tradition which provided them from the beginning with their principles of based.

Without venturing to make predictions, it seems plausible that, as long as this civilization remains alive, thanks to the link, however tenuous, which links it to its real elite, the Indies will not succumb to technocracy, some concessions that they are forced to do so in order to be able to subsist in an overpopulated and mechanized world.

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Unlike India - and Japan - Europe unfortunately did not know, or could preserve, uninterrupted, a visible form of Tradition, which was its own, and whose origin was lost in the mists of time. . In other words, even since the

dawn of its history, let alone its prehistory, nowhere has it continued to worship the same Gods.

On the other hand, it was his sons - and even only those of a very restricted West - who, after having cultivated the experimental sciences for a long time, invented one after another all modern industrial techniques, as well as medical art and the “preventive”

hygiene measures of today and already yesterday, which have so lamentably contributed to the overpopulation of the continent, and very quickly of the planet, and to the sacrifice of the *quality* of

men to their number. And more and more, in this West in the narrow sense of the word, the attachment of the people to the splendours, to the customs and to the teaching of exoteric Christianity, has relaxed in favor of an ever more marked infatuation with “the Science ”and above all for the applications of science, source of wealth, easy enjoyment, and power, both individual and collective.

This dates especially from the nineteenth century, if we have in mind the material achievements, the astonishing progress of the sciences of the measurable world and of the industries which depend on it, and the naive confidence, more and more widespread, in a general progress, in all domains (including the (“moral”) domain, parallel to the progress of science and to the generalization of their applications. But don't be fooled!

The cult of positive science based on the experimental study of phenomena , and the dream of enslavement of Nature to man - and to the first comer, among men! - by the application of scientific discoveries in the search for human well-being, have much more distant origins. , to understand them, go back to the seventeenth century: to Cartesian rationalism and to anthropocentrism which is inseparable from it. We must go back even further, to this fever of universal curiosity, united to the Promethean will to dominate

"man" , who are the characteristic features of the Renaissance. The physiologist Aselli, who has studied the process of digestion in the open entrails of dogs still alive, makes a

“pendant” to Claude Bernard, two centuries away. And Descartes himself, with his frenzied anthropocentrism - his famous theory of “animal-machines” - as well as his eagerness to examine everything, to dissect everything, to want to know everything by the sole means of “reason”, and F Bacon, for whom science is above all the means which ensures the “triumph of man” over Nature, and so many others who, between the years 1500 and 1750, thought and felt the same, are themselves also, the fathers, or the elder brothers, of all the more recent enthusiasts of science, technology, and the salvation of man by both, - Victor Hugo and Auguste Comte, no less than Louis Pasteur, Jenner, Koch, and, closer to us, Pavlov, Demikhov1, and Barnard.

1. The Russian physiologist who in the '50s and' 60s was involved in grafting dog heads onto other living dogs.

Certainly, the European Middle Ages had, besides its undeniable grandeur, weaknesses and barbarities which classify it without question among the eras of the advanced Dark Age. He had, among other things, all the shortcomings linked to his narrowly Christian faith, and therefore rigorously anthropocentric - a faith whose even the esoteric aspect embraced nothing beyond “Being” 1. He deserves the sometimes virulent attacks from the thinkers and artists who have shown him the most hostility, but. . . provided it is made clear that the centuries that followed him, far from being better than him, in essentials, were worse; worse, because they got rid (and how slowly!) of some of its superstitions and atrocities, only to replace them by superstitions of another order, but just as crude, and by atrocities just as revolting, and that, without retaining anything of what had made his greatness. He deserves the attacks of his detractors, provided they are fair, and recognize that within the Dark Age, which covers just about everything we know specific about the history of the world, he represents , despite everything a cultural and above all spiritual

“recovery”; - a period when, with all the narrow-mindedness, all the religious intolerance inherited from the authors of the Old Testament, and all the anthropocentrism inherent in Christianity as it has come down to us, Western Europe (and Eastern, because all this is also true of Byzantium) was then closer to the traditional ideal order than it was at the time of the decadence of Greco-Roman paganism and especially than it has been since the sixteenth century. There is no doubt that the Christian esotericism which the initiates of a spiritual elite still lived then - until at least the fourteenth century, and perhaps even afterwards, for a few decades still, ensured this connection of the entire social edifice3

with its secret archetype. The light of more than human knowledge penetrated from above, by symbols, into the life of the people, and in particular in that of the craftsmen-masons, woodcarvers, glassmakers, blacksmiths, weavers, goldsmiths. She was speaking 1. Unlike Hindu esotericism, for which Non-Being is also a manifestation of fundamental “Non-Duality”.

2. Like that of Leconte de Lisle in the poem “The accursed centuries” (Poèmes barbares.) 3. The feudal pyramid where, in principle, everyone was in their place.

in the world of shapes and colors by all the wealth of anonymous and disinterested creation that we know, from Romanesque or Gothic or Byzantine cathedrals, to the delicate illuminations of gold, azure and vermilion; creation, I repeat, anonymous and disinterested, of a beauty whose secret was to be sought in truths independent of time.

The practical usefulness of the works of art which it inspired - when these, as was obviously the case in general, had one was nevertheless less important than their

“significance”, revealing of a world held for. more real than the visible.

It is curious, to say the least, to notice that it is, precisely, when the initiatory knowledge

- therefore, the knowledge of the Eternal - becomes obscured in the elite who, until then, held it, and when by this very fact, the spiritual “meaning” of any work of beauty escapes more and more from the artist as well as from the craftsman, who begins to spread the thirst for investigation of the future by means of systematic experimentation. It is from this moment that meet, more and more often, the requirement of the visible and tangible proof of all knowledge, the refusal to believe in the existence of the superhuman or, at least, to take an interest in it, and finally the growing concern for the development of the material wealth of the world for the benefit of the greatest possible number of men - in other words, that the sciences impose themselves more and more experiments and the techniques, both industrial and medical, which derive from them.

And it is interesting to note that this is not a unique state of affairs, which only appeared with the decline of Christianity at the dawn of Modern Times. The same moral and cultural phenomenon, the same transfer of values, manifested itself, with the weakening of traditional faith, during the long and slow agony of the ancient Greek world, from the end of the fourth century before Jesus Christ, until 'in the fourth century after. It was then, already in the field of letters (and much more so than in the time of the Renaissance), the reign of quantity at the expense of quality. It was a proliferation of polygraphs, a bit like in our time, and an almost complete absence of works of the first rank, if we put aside this - gigantic, it, it is true, - of Aristotle, still quite recent when this period was just beginning. It was a time of grammarians, not of poets; of scholars of the verb, not of creators of the verb;

of scholars, of people who knew well, and were able to analyze in detail, the work of their predecessors, not of literati whose own work - as, for example, that of the tragic authors of the classical Greek period , - was to dominate the centuries to come. The geniuses of the verb and of pure thought, - the Virgils, the Lucretia, - appear, in the famous “century of Augustus", no longer in Greece, or in Hellenized Sicily, or in Alexandria, but in Italy proper, already. in the sphere of this West from which will

eventually emerge, still under the influence of the peoples of the North, young Europe, which will be the only true one.

But this slowly decadent Hellenic world - which will be reborn, after having undergone Christianity, only to detach itself more and more from “Europe” without being able and without wanting, even today, to integrate itself into it, - is characterized by the rise of experimental sciences and their applications. The thirst to study the phenomena of Nature and to discover the laws, the “explanations”, which satisfy the reason, - is generalized there, as the traditional science of the priests of Greece as of Egypt, fruit from a direct intellectual intuition of the very principle of these laws, becomes rarer there. And above all, there is more and more determination - as we will do later, during the Renaissance, and even more in the nineteenth and twentieth centuries, - to use these physical laws to construct devices of practical utility, such as the worm, the “inclined screw” and the forty other machines whose invention is attributed to Archimedes; such again these “fiery mirrors”, enormous magnifying glasses by means of which this same man of genius remotely set fire to the Roman vessels which blocked Syracuse, or the

“fountains of compression”, or the robots, of Heron.

Anatomy, physiology, and the art of medicine, which rely on each other, are there - and this too is to be noted - more and more in the spotlight. If it is true that in the seventeenth century Aselli and Harvey already give a presentiment to Claude Bernard, it is no less so than at the end of the fourth century before Jesus Christ, - two thousand years earlier -

Erasistratos and Herophilus gave a presentiment not only to Aselli and Harvey, but also to the famous physiologists, physicians and surgeons of the nineteenth and twentieth centuries. Certainly, it is a long way from the automata of Heron to modern computers, as it is also a long way from the dissections of Herophilus and, four hundred years later, of those of Galen, however horrible they may have been.

to be both, to the atrocities of organ transplanters, - or heads - even to those of cancer specialists, perpetrated today to the ncm of scientific curiosity and "in the interest of man". It is a long way in terms of results, from the embryonic technique of the Hellenistic world, and later Roman, to that which we see developing in all the fields around us, and even that of the sixteenth century. But it remains nonetheless true that, at these two periods when a traditional form of religion is slackening, before definitively cutting itself off from its esoteric basis, there is a resurgence of interest in experimental sciences and their applications. , an awakening of man's desire for domination over the forces of Nature and over living beings of species other than his own, for the benefit or convenience of as many people as possible. It is not yet over-mechanization and mass production that the nineteenth century will inaugurate in Europe and intensify the twentieth, with all the consequences that we know. But it is already the spirit of the scientists whose work has, from near or far, prepared this evolution: the spirit of experimental research with a view to the applications of the information conquered to the material comfort of man, to the simplification of his work, and to the prolongation of his bodily life, that is to say with a view to the fight against natural selection. The machine, in effect, allows the individual or group to succeed without any special innate strength or skill, and drugs - or surgery -

prevent even the most useless and least interesting patient from leaving the planet and to leave his place to the healthy man, more valuable than him.

It is difficult not to be impressed by the ever more important place that takes, both during the last centuries of the Ancient World as from the beginning of modern times and in our time, the experimentation practiced on *living* beings , with a view to more complete information concerning the structure and functions of bodies and its application to the art of healing - of healing, or of trying to heal, at any cost. These are the times when, like today, the doctor, the surgeon and the biologist are honored as great men; and where vivisection - older, certainly, since already in the sixth century before Jesus Christ, Alcméon dissected, it is said, animals, but more and more encouraged, thanks to an anthropocentrism without

restrictions, - is regarded as a completely legitimate method of scientific research.

So there are “precedents”. And one would undoubtedly find others, corresponding to other collective declines, if the history of the world were better and more uniformly known. But it does seem that the further back in time we go, the *less* marked would be *certain* traits which bring the most sophisticated ancient civilizations closer to today's mechanized world. I am thinking, for example, of those very old metropolises of the so-called “Indus Valley” civilization, Harappa and Mohenjo-Daro, whose archaeologists have attested to the existence of buildings of seven or eight floors, and underlined the

'huge production *in series* of earthen vessels and other objects, all of a perfect bill, *but all desperately like*. How not to be struck by this uniformity in quantity and not imagine, in the workshops from which these mass-produced objects came out, and perhaps “in the assembly line”, a “robotization” of the prefiguring worker already, five or six thousand years later, that of the “human material” of our factories? And how not to see, in the successive Aryan invasions which, from the fourth millennium before the Christian era, if not earlier, came up against this ultra-organized world, - mechanized, as much as possible then, - and which destroyed it (while assimilating, of course, the best that its elite could offer), how, I say, not to see in them the blessed instruments of a recovery? How can we fail to see in their work: the installation of Vedic civilization in India, - a stop at.

less momentary in the downward march represented by the course of our Cycle, especially in the Dark Age, then near its beginning; an attempt to fight “against Time”, undertaken by the Aryas, under the impetus of the Forces of life, as were to be undertaken, centuries later, always driven by these same Forces, in turn, in others country, invaders of the same race as these: the Hellenes and the Latins, with the decline of the Aegean and Italic cultures, technically too advanced; the Romans, the decline of the Hellenistic world, the Germans, the decline of the Roman world? centuries later, still driven by these same Forces, in turn, in other countries, invaders of the same race as these: the Hellenes and the Latins, to the decline of the Aegean and Italic cultures, technically too advances; the Romans, the

decline of the Hellenistic world, the Germans, the decline of the Roman world? centuries later, still driven by these same Forces, in turn, in other countries, invaders of the same race as these: the Hellenes and the Latins, to the decline of the Aegean and Italic cultures, technically too advances; the Romans, the decline of the Hellenistic world, the Germans, the decline of the Roman world?

But the hold of mechanization on the civilization of Harappa and Mohenjo-Daro, - quite relative "mechanization", moreover, since it was, again, only a question of *artisanal mass* production , - had to be less fatal than that which was going

undergo the Mediterranean world then the Western world, respectively at the time of Archimedes, then of Heron, - and of the ergastulum of Carthage, Alexandria, then Rome,

- and in the eighteenth century and especially in the nineteenth , and nowadays. The world of the Indus Valley still had, even in its decline, something more to give to its successors than revenue from production. It would seem that it was from him that they would have learned *certain* forms, at least, of *Yoga* , which - if this is true - is enormous.

Likewise, and until in its most advanced decadence, the Hellenistic world, then Greco-Roman, kept, if only among the Neo-Pythagoreans and the Neo-Platonists, *something* of what ancient esotericism had essential. *It* was - with what was eternal in the teaching of Aristotle - assimilated to *esoteric* Christianity . This survived, in Byzantium, and gave there, as well as in the West, throughout the Middle Ages the flowering of beauty that we know: the beautiful is the visible radiation of the True.

But treasures from the Middle Ages, - all that he had preserved of the eternal Indo-European Tradition, *despite* his rejection of the forms it had taken, in Germania and throughout the north of the continent, as in Gaul, before the appearance of Christianity,

- the narrowly “scientific” spirit of the Renaissance, and especially of the following centuries, wanted or *could not* hold back. If we are to believe René Guénon and some other apparently well informed authors, these treasures would have, from the fourteenth century, or at most from the fifteenth, from the disappearance of the last direct heirs of the secret teaching of the Order of the Temple, been put out of the reach of the West.

The interest that so many nineteenth-century authors took in the Middle Ages remains -

just like the infatuation of the people of the sixteenth for Classical Antiquity and Greco-Roman mythology - attached to this There is at the same time more picturesque and more superficial in this past. The proof is that, with them, it goes hand in hand with the most naive belief in “progress” and in the excellence of generalized literacy as the surest means of hastening it. (Remember the pages of Victor Hugo on this subject). The link with the immemorial Indo-European wisdom, even with the little that Christianity has succeeded in assimilating to it after destroying it - by scraps or by violence, from the Mediterranean to the North Sea and the Baltic , - all

exoteric expressions, is well and truly cut. And it is *in place* of this ancient wisdom that the West sees taking shape and spreading and flourishing a true religion of the laboratory and the factory; an obstinate faith in the indefinite progress of the power of man, and I repeat it, of any “man”, ensured by the “enslavement” of the forces of Nature, that is to say their use, along with the endlessly increased knowledge of its secrets. It is *in his place* that he sees it imposing itself, *and no longer beside it* , as in India or Japan, and wherever peoples of “traditional” civilization have, reluctantly, and all. by clinging to their soul, accepted modern techniques.

This results in the “conquest of the atom” and the “conquest of space” (in fact, so far, the tiny space between our Earth and the Moon; less than half a million of our poor kilometers. 1). But we are not discouraged. Soon, say our scientists, it will be the entire solar system that will fall into the “domain of man”; the solar system and then - because why would we stop? - ever larger portions of the physical Hereafter, “without bottom nor edge”

2. This also results - at the cost of what horrors at the level of experimentation on a world scale! - the Luciferian dream of the indefinite prolongation of bodily life with, already, the terrible practical consequence of the efforts made so far to achieve it: the unbridled proliferation of man - and more particularly of *lower* man - at the expense of the noblest flora and fauna on earth, *and the human racial elite themselves* .

1,480,000 (approximately).

2. " *By the shining space which has neither bottom nor edge . . .* "

Leconte de Lisle ("La Tristesse du Diable"; Poèmes Barbares.)

VII

TECHNICAL DEVELOPMENT AND

“FIGHT AGAINST TIME”

" *What sun, warming the already old world,*

Will ripen the glorious labors

which shone in the hands of the manly

nations ?"

Leconte de Lisle (“L'Anathème”; Poèmes

Barbares.)

It is to be noted that the Churches which, theoretically, should be the custodians of all that Christianity can contain of eternal truth 1 , only opposed the learned when the findings of the latter tended to question or openly contradicted *the letter of* the Bible.

(Everyone knows of Galileo's quarrels with the Holy Office over the movement of the Earth). But it has never, to my knowledge, ever been a question for them to rise up against what seems to me to be the stumbling block of any unselfish research of the laws of matter or of life, namely, against the invention of techniques aimed at thwarting the natural finality - what I will call techniques of decadence. They have, above all, not more, denounced and categorically condemned, because of their odious character in themselves, certain methods of scientific investigation, such, for example, that *all forms* of vivisection. They could not, given the anthropocentrism inherent in their very doctrine.

I recalled above that the vision that the *esoteric* teaching of Christianity opened to its Western initiates in the Middle Ages did not go beyond “Being”. But no exoteric form of Christianity has ever gone beyond “man”. Each of them affirms and emphasizes the

“apart” character of this being, privileged whatever its value (or its lack of value).

1. Offered to the faithful through the symbolism of sacred stories, as through that of the liturgy.

individual, regardless of race or state of health. Each one proclaims the concern that she has for her real interest, and the help that she offers her with a view to the search for her

“happiness” in the hereafter, of course, but already in this lower world. Each one has solicitude only for him, - “the man”, always the man, contrary even to all the “exoterisms”

of Indo-European origin (Hinduism; Buddhism), which, they insist on the duties of their faithful “ *towards all beings* ”.

It is, I think, precisely to this intrinsic anthropocentrism that Christianity owes the short duration of its positive role in the West - insofar as, despite all the horror attached to the history of its expansion, a certain positive role can be attributed to it. Once weakened, then dead, the influence of its true spiritual elite - of those which, until the fourteenth or fifteenth century perhaps, still attached to *the* Tradition - nothing has been easier for the European than to pass from Christian anthropocentrism to that of rationalists, theists or atheists; than to replace the concern for the individual salvation of human “souls”, all held to be infinitely precious, by that of the “happiness of all men” - at the expense of other beings and the beauty of the earth, - thanks to the generalization of techniques of hygiene, comfort and pleasures within the reach of the masses. Nothing has been easier for him than to continue to profess his anthropocentrism by contenting himself with giving it a different justification, namely, by moving from the notion of “man”, a privileged creature because “created in the image of God ”- and, what is more, an eminently *personal* “ God ”- to that of “man”, measure of all things and center of the world because “reasonable”, that is to say capable of conceiving general ideas and of using them in reasoning; capable

of *discursive* intelligence , therefore of “science” in the ordinary sense of the word.

Of course, the concept of "man" has suffered some deterioration in the process. As A. de Saint-Exupéry has shown very well, the human individual, henceforth deprived of the character of “creature in the image of God” conferred on him by Christianity, finally becomes a number within a pure quantity. and a number that is less and less important in itself. We understand then that each one is sacrificed “to the majority”. But we no longer understand why “the majority”, even a collectivity of “a few”, would sacrifice themselves, or even bother for a

alone. Saint-Exupéry sees the survival of a Christian mentality in the fact that in Europe, even today, hundreds of minors will risk their lives to try to pull one of them out of the hole where he lies imprisoned, under debris from an explosion. He foresees that we are gradually moving towards a world where this attitude - which still seems so natural to each of us - will no longer be conceived. Perhaps it is no longer conceivable in Communist China. And it should be noted that, even in the West, where it is still conceived, the majorities are less and less inclined to impose on themselves simple inconveniences in order to spare one or two individuals, not of course, death, but embarrassment. , and even real physical suffering. The man whom certain music irritates the most, *the majority* of passengers tolerate it or, even more so, enjoy it. We don't ask him his opinion.

One can, if one wishes, with Saint-Exupéry, *prefer* Christian anthropocentrism to that of atheistic rationalists, fervent of experimental sciences, technical progress and the civilization of well-being. It's a matter of taste. But it seems to me impossible not to be struck by the internal logic which leads, without a solution of continuity, from the first to the second, and, from the latter to Marxist anthropocentrism, for which man - himself pure “Product of its economic environment” - taken as a whole, is everything, taken individually, is only worth what its *function* in the increasingly complicated gearing of production, distribution and use is worth. material goods, for the benefit of the greatest number. It seems to me not to be struck by the character of anything *other than*

“revolutionary” and Jacobinism, at the end of the eighteenth century, and Marxism (and Leninism), both in the nineteenth and twentieth.

It is the bloodshed, with which these ideological movements have seen their seizure of power, which is delusional. We readily imagine that killing is synonymous with revolution; and that the more a change is, historically, linked to massacres, the more profound it is, in itself. We also imagine that it is all the more radical as it more visibly affects the *political* order . However, *it does*

is nothing . One of the most real changes, and the heaviest with lasting consequences, in known history, the passage of multitudes of Hindus of all castes from Brahmanism to Buddhism, between the third and the first centuries BC , - took place, not only without bloodshed, without “revolution” in the popular sense of the word, but also without the slightest *political* upheaval . However, Buddhism, even though it was later practically eliminated from India, has indeed marked this country forever 1 .

Marxism-Leninism is itself, despite the persecutions, the battles, the mass executions, the tortures, the slow deaths in the concentration camps, *and the* political reversals which everywhere accompanied its victory, far too much “in line” with the evolution of the West

- and of the world, increasingly dominated by Western technology, to merit the name of

“revolutionary doctrine” . Fundamentally, it represents the logical continuation, the inevitable continuation, of the system of ideas and values which underlies and supports the world which arose both from the French Revolution and from the increasingly advanced industrialization which asserts itself. in the nineteenth century ; system whose germ was already found in the quasi-religious respect of the Jacobins for “science” and its application to the “happiness” of the greatest number of men, all “equal in rights”, and before that, in the notion of “ universal consciousness ”, linked to that of“ reason ”, the same for all, as it appears in a Kant, a Rousseau, a

Descartes. It represents the logical continuation of this attitude which considers as legitimate any revolt against a traditional authority in the name of “reason”, of “conscience”, and especially of the so-called “facts”, brought to light by “scientific research. ”. It completes the series of all these stages of human thought, each of which constitutes a negation of the hierarchical diversity of beings, including men; an abandonment of the primitive humility of the wise man for an hour, before Eternal Wisdom; a break with the spirit of all traditions of more than human origin. It represents, at the stage at which we have arrived, the natural outcome of a whole evolution which merges with the unfolding of our cycle. It represents the logical continuation of this attitude which considers as legitimate any revolt against a traditional authority in the name of “reason”, of “conscience”, and especially of the so-called “facts”, brought to light by “scientific research. ”. It completes the series of all these stages of human thought, each of which constitutes a negation of the hierarchical diversity of beings, including men; an abandonment of the primitive humility of the wise man for an hour, before Eternal Wisdom; a break with the spirit of all traditions of more than human origin. It represents, at the stage at which we have arrived, the natural outcome of a whole evolution which merges with the unfolding of our cycle. It represents the logical continuation of this attitude which considers as legitimate any revolt against a traditional authority in the name of “reason”, of “conscience”, and especially of the so-called “facts”, brought to light by “scientific research. ”. It completes the series of all these stages of human thought, each of which constitutes a negation of the hierarchical diversity of beings, including men; an abandonment of the primitive humility of the sage for an hour,

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1. The same could be said of Jainism, which still has one or two million followers there.

- unwinding which accelerates, as it approaches its end, according to the immutable law of all the cycles. It has certainly not “revolutionized” anything at all. He has only *fulfilled* the possibilities of expressing the *permanent* tendency of the cycle, while the increasingly rapid expansion of technique - of mechanism, in all its forms - coincides with the more and more pervasive increase of the population of the globe.

In short, it is “in line” with the cycle - and more especially with the latter part of it.

Christianity certainly represented for the ancient world a change at least as spectacular as that which victorious Communism offers in today's world. But he had an *esoteric* side which linked him, despite everything, to Tradition, and from which he drew his justification as a religion. It is its exoteric aspect which made it, in the hands of the powerful who encouraged or imposed it, - and first of all in the hands of a Constantine, -

the instrument of a domination assured by a lowering more or less. slower racial elites; by political unification from *below* . 1 It is this same exoteric aspect - in particular the enormous importance that he gave to *all* the "human souls", whatever they may be, -

which obliges Adolf Hitler to see in Christianity the "prefiguration of Bolshevism", the

"mobilization, by the Jew, of the mass of slaves, with a view to undermining society" 2 , the egalitarian and anthropocentric doctrine; - anti-racist in the highest degree, - capable of winning over "the innumerable uprooted people" 3 of Rome and the Romanized Middle East. It is he that he attacks in all his criticisms of the Christian religion, in particular in the reconciliation which he constantly makes between the Jew Saul of Tarsus, - the Saint Paul of the Churches, - and the Jew Mardochai, alias Karl Marx .

But you could say that Christian anthropocentrism. separated, of course, from its theological basis, already existed in the thought of the Hellenistic world, then Roman; that he even represented, more and more, the common denominator of "intellectuals", 1. Racial purity no longer played a role under Constantine. And even in the Germanic but Christian Empire of Charlemagne much later a Christian Gallo-Roman had more consideration than a Saxon or other pagan Germain.

2. "Free Talk on War and Peace", p. 8.

3. "Free Talk on War and Peace", p. 76.

just as much as of the plebs, of these worlds. I even wonder if we don't see it taking shape from further away, because in the sixth century before the Christian era, Thales of Miletus thanked, it is said, the Gods for having created him "to be human, and not animal; male, not female; Hellene, not Barbarian, "that is to say a foreigner.

It is more than probable that in the Alexandrian period already, a "sage" would have rejected the last two (especially *the* last!) Of these three

reasons to give thanks to Heaven.

But he would have chosen the first. And it is doubtful that he would have justified it with as much common sense as Thales. Now any exaltation of “man” considered in himself, *and not as a step to be exceeded* , - not as a “means”, with a view to a more than human end, - automatically leads to overestimation and masses and individuals with interesting hands; to a morbid concern for their “happiness” at any cost; therefore, to an attitude that is above all utilitarian in the face of knowledge as well as of creative action.

In other words, if, on the one hand, in the Hellenistic - and Roman world, esoteric doctrines relating more or less to Tradition - therefore doctrines “above Time” - have flourished within certain schools. of ancient wisdom - among the NeoPlatonists, the Neo-Pythagoreans, *and* among certain Christians, it is, on the other hand, quite sure that all that conquering Christianity, (exoteric, and to what degree!) presented of itself - saying

“revolutionary” was, just like the interest widely carried then to the applications of experimental sciences, *in the sense of the Cycle* .

That the Churches have, later, during the centuries, opposed to the statement of several scientific truths, “contrary to the dogma” or supposed such, that does not change anything. This is, in fact, a pure rivalry between *powers* aiming, one and the other, at “the happiness of man” - in the other world or in this one, - and hindering each other. mutually as two providers of similar commodities. If the churches *today*, give way more and more ground, if they are all (including the Roman Church), more tolerant towards those of their members who - like Teilhard de Chardin - give to "science" the largest part, that is, is that they know that people are increasingly interested in the visible world and the benefits that flow to them from knowing it; less and less to what cannot be seen or “proven”, -

and that they do what they can to keep their flock. This is because they “follow the movement”, while pointing out as often as possible, that the

anthropocentric “values” of atheists are, at bottom, theirs; that it is even to them that they owe them, without realizing it.

No doctrine, no faith linked to these values is “revolutionary”, whatever the arguments -

drawn from a “revealed” morality, or from an economic “science” - on which it is based.

The true revolutionaries are those who militate not against the institutions of one day, in the name of the “sense of history”, but well against the sense of history, in the name of timeless Truth; against this race for decadence, characteristic of any cycle which is approaching its end, in the name of their own nostalgia for the beauty of all great recommences, of all *beginnings cycles*. They are precisely those who take the opposite view of the so-called “values”, in which the inevitable decadence, inherent in any manifestation in Time, has gradually asserted itself and continues to assert itself. They are, in our time, the disciples of Him whom I have called “Man against Time”, Adolf Hitler. They are, in the past, all those who, like him, fought, against the tide, the growing thrust of the Forces of the Abyss, and prepared his work from far or near - his work, *and* that of the divine Destroyer. immensely harder, more ruthless, further away from the man, that he, the faithful of all forms of *the* Tradition expect under various names; “At the end of the centuries”.

* * *

Most people who believe they know Hitlerism, and many who witnessed, and even participated in, its struggle for power, will find this interpretation of the Movement which, by transfiguring Germany failed - and of how little! - renovate the Earth. It was, they will say, the complete opposite of a movement intended to put an end to the present

“reign of quantity”, with all the mechanization of work and of life itself, which it implies.

It was a doctrine which was visibly addressed *to the* working *masses* - masses of “pure blood”, or supposed to be so, instinctively healthy,

undoubtedly biologically superior to the Jewish elements of the “ *intelligentsia* ”,

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but “masses” all the same. Did not the organization which represented the instrument of dissemination bear the eloquent name of “National Socialist Party of German Workers” 1

? And the Führer, himself from the people, did not repeat to satiety, in his speeches, that only what comes from the people, or at least has its roots there, is healthy, is strong, is great? By the way, the word “ *völkisch* ” has such resonance in National Socialist terminology that it has become extremely suspect after the disaster of 1945. It is avoided in “re-educated” Germany after. war, almost as much as the words *Rasse* (race) and *Erbgut* (heredity).

But there is more: the Führer seems to have, as few men responsible for the destinies of a great people have done in the modern world, aimed at three goals most in keeping with the spirit of our time: an improvement ever more advanced technique; an increasingly general material well-being; and an indefinite demographic increase: - more and more births in all healthy German families, even outside the family framework, provided that the parents were healthy and of good race.

It is certain that most of the declarations which illustrate the first and the last of these aims are justified by the state of war which threatened, or which still existed, Germany at the time when they were made. Here is one, for example, from February 9, 1942: “If I now had a bomber capable of flying over seven hundred and fifty kilometers an hour, I would have supremacy everywhere. . . This device would be faster than the fastest hunters. So, in our manufacturing plans, we should first tackle the problem of bombers ”. . . "Ten thousand bombs dropped at random on a city do not have the effectiveness of a single bomb dropped with certainty on a power station, or on the pumping stations on which the water supply depends." And further: “In the war of techniques, it is the one who arrives at the right time with the necessary weapon, who wins the decision. If we can get our new panzer online this year, 12 per division, we will overwhelmingly

outperform all 1. “Nationalsozialistische Deutscher Arbeiter Partei” (hence NSDAP)

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the armored vehicles of our adversaries. . . What is important is *to have technical superiority* in any case on a decisive point. I admit it: *I am a technical fan* . You have to come up with something new that surprises your opponent, in order to always keep the initiative. ” 1

One could *ad infinitum* multiply such quotations, taken from interviews of the Führer with his ministers or his generals. They would only prove, for him, a sense of reality, the absence of which would be at least surprising with a warlord.

The same is true of Adolf Hitler's ideas about the need for large numbers of healthy children. His point of view is that of the legislator, therefore of the realist; and not only of the one who knows how to draw correct conclusions from the observations which he himself has been able to make - who, among other things, knows the consequences that a pernicious policy of low birth rate has had for France 2 but who understands the lessons of history, and wants to benefit his people. The Ancient World, he stressed, owed its downfall to the restriction of births among the patricians, and to the passage of power into the hands of a plebs of the most diverse races “on the day when Christianity erased the border which, until then, separated the two classes ” 3. And he concluded, a little further: “It is the bottle that will save us” 4 . His point of view is also that of the conqueror aware of the perenniality of natural law, who wants “the most worthy” to be ultimately, in the eyes of Destiny, the strongest; aware, therefore, of the need for a missioned people

- a people *of the future - to be the strongest* .

Adolf Hitler dreamed of Germanic expansion in the East. He said it, and repeated it. It appears, however, that there was a difference between this dream and that of those conquerors of the East or the West who had in view only the lucrative adventure. “I would consider, as a crime”, he said again, in this same interview of the night of January 28 to 29, 1942, “to have

sacrificed the lives of German soldiers *simply for the conquest of material wealth.*

1. “Free talk on war and peace”, translation by Robert d'Harcourt, p. 297-98.

2. Ibid, p. 254.

3. Ibid, p. 254.

4. Ibid; p. 154.

to be exploited in the capitalist style . According to the laws of nature, the soil belongs to whoever conquers it. Having children who want to live; the fact that our people are bursting into their narrow borders, this justifies all our claims on the eastern spaces. The overflow of our birth rate will be our chance. Overcrowding forces people to get out of the woods. We are not in danger of getting stuck at our current level. Necessity will force us to always be at the head of progress. *All life is paid for with blood* . ” 1

Elsewhere, - in an interview from the night of December 1 to 2, 1941 - he said: “If I can accept a divine command, it is this:“ *We must conserve the species* ”. *Individual life should not be valued at too high a price* . ” 2

In short, it is "the species" (in other passages, it is a question of "race"), that is to say, what is most permanent, most impersonal, most essential in the “people” themselves, who in the eyes of the Head of the Third German Reich matter. The people - *his* beloved German people - had to extend to the East, colonize by plow the immense spaces conquered by the war, build there a culture that they wanted to be unprecedented; and that, not because he was “his” people, but because he represented, in his mind, the nursery par excellence of a collective superhumanity; because, considered *objectively*, he was distinguished by qualities of health, physical beauty, character - conscience: hardness in the task; honesty, courage and loyalty; both practical and speculative intelligence *and aesthetic* sense , - qualities which made it the ideal type of the “species”: the historical human unit

closest to the “Idea of Man”, in the Platonic of the word. He had, because the Führer felt that he could, and was even, in our time, the only one in power, to lay the foundations of a “Great Reich”, which would have been much more than a political entity.

. He was to, during the centuries which would have followed a victory of National Socialist Germany, gradually found a *new civilization healthy* and beautiful, faithful to the fundamental Laws of life (unlike modern society which denies them, or at least tries to thwart them); a clean civilization,

1. “Free talk on war and peace,” translation by Robert d'Harcourt, p. 254-255.

2. Ibid, p. 139.

certainly, in the Dark Age, in which we are immersed, but centered, unlike that of Europe today, *on the incessant fight against the Forces of disintegration; against* all softening and ugliness; against “the sense of history”, which is only decadence.

And it was in order to be up to this grandiose task that he had to practice the politics of the overflowing life; encourage the birth rate, of course, but also not oppose natural selection; eliminate without hesitation the crazy, the weak, the mixed, and ensure the survival of the best.

The elite of the best, - the natural aristocracy - necessarily constituting a minority, (and this, more and more, as we advance in the Dark Age), it was necessary to exalt the large family, to honor with in a spectacular way the most fertile mothers, to do everything for the healthy child, of good race, so that this minority is nevertheless large enough to provide the frameworks of an organization indefinitely conquering, as well as the creative nucleus - the giants of art and thought - from a superior culture. The Führer has also repeatedly emphasized his plan to fully incorporate the Nordic elites - Scandinavians, Dutch, Danish, etc. - the Great Reich he wanted to build, and sought the collaboration of Aryans (not necessarily “Nordics”) from around the world. That alone would suffice to show how much his racist

philosophy and war goals transcended Germany, while keeping their roots there. And it goes without saying that he would have, had he had the power, -

namely, had he won the war, - extended to all the Aryan elite of the earth his policy of encouraging fertility. .

Two facts prove abundantly that this was, for him, quite another thing than projects "in the sense of Time". The quantity of births was foreseen *only* because, without it, the quality - already rare today, even among superior races, - risked becoming, even more rare: the children destined to become men of exceptional value are not necessarily among the first two or three of their family 1 . We know what the breed loses when an adult dies, or even a young full of promise. We do not “know what we are *depriving of* 1. “Free speech on war and peace”, translation by R. d'Harcourt, p. 74.

maybe race, whenever a child is prevented from being conceived, or when it is removed before birth.

On the other hand, the natural balance between man and his environment - in other words, the indefinite non-proliferation of man, (even higher) - had to be ensured not by any limitation of births (or pregnancies). , but, on the one hand by the abolition of any intervention tending to encourage the survival of the weak or poorly constituted; on the other, by the quasi-permanence of the state of war on the borders, always open to extension, of the Great Aryan Reich, and by the attraction that any activity that is both useful, or simply beautiful and dangerous, would have exercised on youth.

The Aryan world, dominated from near or far by regenerated Germany, was to be a world of the Forts; a world where, at the very least, the Forts' scale of values had to express collective ethics. One had to cultivate there the love of life and of hard and beautiful action, the contempt of human suffering and death; banish from it the preoccupation with

“happiness”, the search for consoling illusions, the fear of the unknown, and all kinds of weaknesses, pettiness, futilities inseparable from decadent

civilizations. It was to be made an environment capable of generating and promoting a more than human aristocracy - the complete antithesis of the brutalizing reign of anthropocentric materialism, either of the Communists or of “consumer societies”.

* * *

But this new world, inspired by eternal principles, this *environment generator* of demigods of flesh and blood, it had to be forged from the already existing human material and the conditions, both economic and psychological, in which it found itself. These conditions have also evolved during the years preceding and following the seizure of power, especially during the war years. This is what must be taken into account, if we want to understand both the history of the National Socialist regime, and the trait that the German Third Reich had in common with all the highly industrialized societies of the time. modern, namely the place he gave to the applications of science, as well as the emphasis he placed on material prosperity within the reach of all, on the comfortable, even luxurious life, presented as an immediate goal to millions of people.

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We must never forget that “National Socialism emerged from the despair of the German nation” 1 . We must never lose sight of the picture that Germany presented in the aftermath of the First World War: the economic collapse following the military catastrophe; the gratuitous humiliation of the most vigorous people of Europe; the feeling that the latter had of having been betrayed: - delivered, hand and foot tied, to the mercy of the victors, when he had fought loyally and could have, should *have* triumph; the insistence of the Allied Commissions on the reparations to be provided under the terms of the infamous Treaty of Versailles; the growing threat, then the tragic reality of inflation; unemployment ; hunger - and the Jewish usurer responding to the German mother of a family, who came to sell her her wedding ring for an already paltry sum:

“Keep it! You will come back next week to give it to me for half that price! ”.

But . . . “ *The cloud is already less dark, where the dawn shines,*

And the sea is less high, and the wind less harsh .” 2

He who, “from age to age” takes human form, and returns “when Justice is trampled, when evil triumphs' ', and reestablishes order. . . for a time, kept awake, incognito, lost in the crowd of desperate people. He got up ; he spoke - as Siegfried once spoke to the Valkyrie; just like Frédéric Barberousse, emerging from his mysterious cave, must one day speak to his people. And prostrate Germany felt the divine Breath pass over her. And she heard the irresistible Voice - the same; the eternal. And the Voice said: “It is not the lost wars that ruin the people. Nothing can ruin them, if it is not the loss of this power of resistance which resides in the purity of the blood ” 3 . She said: “ *Deutschland erwache*!

” - “Germany wake up!”. And haggard faces, and weary faces, - the faces of men who had done their duty, and yet lost all; of those who hungered for bread and hunger for righteousness - arose; the extinct eyes met the luminous gaze of the living Unknown Soldier, a simple corporal in the German army, who like them had “made war”. And they saw in him the immortal gaze of Frederick with the red beard, whose return Germany awaits;

1. “Free talk on war and peace”, p. 252.

2. Leconte de Lisle, “Les Erinnyes”, part 2, iii.

3. “Mein Kampf”, edit, 1935, p. 324.

of Him who has returned a hundred times over the centuries, to various places under various names, and whose return the whole earth awaits. From the depths of the dust, Germany shouted its allegiance to him. Galvanized, transfigured, she stood up and followed him. She gave herself to him in the fervor of her reconquered youth - to him in whom her atavistic intuition had recognized the Depositary of total Truth. She gave herself to him as the Valkyrie to Siegfried, conqueror of the Dragon, master of Fire.

“Nowhere in the world is there such fanatical love of millions of men for one,”1 writes Dr.

Otto Dietrich, in a period book devoted to the person of the Führer. It is this love, the unconditional love of the little people: factory workers and craftsmen without work; ruined shopkeepers; dispossessed peasants; unemployed employees; from all the brave people of Germany and a minority of inspired idealists - who brought to supreme power the God of all time, returned as the eloquent veteran of the previous war. It was by the magic of his word, the radiance of his face, the power that emanated from his every gesture, that they recognized him. But it was his fidelity to his promises of the time of the power struggle that bound them to him, unwaveringly, even in the unrelenting blaze of World War II and - more often than the superficial observer thinks. , - until beyond the absolute disaster of 1945.

What had he promised them? First of all: “Arbeit und Brot” - work and bread; “Freiheit und Brot” - freedom and bread; the suppression of this “Diktat” of Versailles: of this treaty imposed on Germany, with a knife in its throat, and claiming to seal forever its position as a vanquished and dismembered nation - a place in the sun for the German people; the right, for him, to live in honor, order and prosperity, thanks to the virtues with which nature has showered him; the right for him, finally, to recover in his bosom his blood brothers, torn from the common homeland against their will. (The Austrian parliament had, in 1918 - it is too often forgotten - unanimously voted to attach the country to Germany).

Politicians, and especially those who come to power “through legal and democratic means” - like Adolf Hitler

1. “Nowhere in the world is there such fanatical love, from millions to one.

accessed, - rarely keep the promises they made from the polls, or written in full on their posters and propaganda pamphlets. Sincere patriots do not necessarily keep theirs; they are sometimes overwhelmed by events; to be wrong, even when they haven't lied. Only the Gods neither lie nor are

mistaken. They alone are faithful, always. Adolf Hitler fully kept all the promises he made to the German people before the seizure of power. Much more: he gave more than he had promised. (And if the very fate of the Age in which we live had not hindered its impetus; if it had not been *too late* for a last turnaround against the tide of Time to be *possible* , and too *soon* to hope, so quickly (and so inexpensively) the end of this time cycle and the dawn of the next, he would have given much more, and to his people and to the whole world).

The enormous industrial, technical - material - development of the Reich, of which it was the inspiration long before the war of 1939, *from* his grip on the government He had promised his people “work and bread”. Over seven million unemployed had their eyes fixed on him. They had voted for him; for his *workers'* party , they had helped him - and their sons very often had him with them - to keep the streets, in the scuttles where his faithful and the Communists had clashed for thirteen years. He couldn't disappoint them.

Besides, *he loved them*. Ten years later, - at the height of his glory - he will still speak with emotion of “the humble” who joined his Movement “when he was little”, and could be believed doomed to failure.

However, it was impossible to employ seven million unemployed people, and to restore to a country of eighty million inhabitants strength and prosperity - prosperity, the first source of strength - without intensely encouraging industry while undertaking all kinds of public works. So, very quickly, the factories which the instability of the political and economic situation of the time of the Weimar Republic had forced to close their doors, they began to operate at full efficiency, and there was a end to end of the Reich, an unprecedented fever of construction, transformation, gigantic reshuffles. This is 1

while these hundreds of kilometers of *autobahns* were built quadruple lanes, lined with forests, objects of admiration of all travelers who had the good fortune to visit Germany at that time (or even later, because most of these grandiose roads still exist). It was then that some of these great architectural groups which were the glory of Hitler Germany were

executed, such as, in Munich, the monument in memory of the Sixteen who fell on November 9, 1923, or the Brown House; or in Berlin, the New Chancellery of the Reich; or in Nuremberg, at the Zeppelin Wiese stadium, the monumental staircase, dominated by a double peristyle connecting three enormous pylons with massive bronze doors, - a central one; two lateral, - staircase from the top of which, during the great celebrations of the Party, the Fuhrer saw the SA and SS formations, those of the *Hitler Jugend*, of the

"Front du Travail", and of the German Army, and from where he harangue the multitudes which overflowed the stands and the immense ground. These works of art and masonry, that Robert. Brasillach called "Mycenaeans" to show their overwhelming power - which others have compared to the most imposing works of Roman architecture - were, in Adolf Hitler's mind, destined to last. And they *would have lasted*, - defied centuries, - if Germany had won World War II. They had occupied thousands of workers, while seizing them in their own greatness as Germans. Adolf Hitler also wanted the most modern industry - that which allows a country, increasingly populated in a world of galloping demography, to indefinitely increase its production and raise its "standard of living", while surrendering and remaining independent of the foreigner if not by defeating him on his own ground, - helped the man of his people to seize his own greatness.

No doubt he understood very well, that not only was the technique not *everything* , but that it was even a little thing, compared to other fields - that of the *quality* of man, for example. example. But he *also* realized that without her there was *in the present* world the world corresponding to the advanced stage of the Dark Age - neither power nor independence possible; nor survival worthy of the name. He was just as aware of this fact as the realist leaders of traditional Japan may have been at the time of their forced choice in 1868, or that

were to be, after 1947, some of the men who, in India, took it upon themselves to reject Gandhi's archaic conception of autarky, and to proceed with the industrialization of the country, against his will. But he was, moreover, as a European, and especially as a German, aware of the fact that,

imperfect as it may be, compared to the splendid Aryan creations past, recent or distant, modern technique, the daughter of Science.

experimental, nevertheless remains, in itself, a feat of the master race, and one more argument in favor of its superiority. He certainly did not put it on the same level as the work of classical German musicians, in particular, that of Richard Wagner, his favorite composer, or that of the builders of Gothic cathedrals or ancient temples; nor that of the Aryan sages, from Nietzsche to the Vedic bards, including Greek thought. But he saw in her proof that the last and grossest achievement of man in the Dark Ages, *the only* great achievement of which he is *still* capable, when neither true art nor pure thought no longer interests him, is still a product of Aryan genius.

It is this without doubt which, *with* his desire to give his people the means to remain strong, in the midst of an increasingly mechanized world, led them to promote national industry and to do everything to raise the material standard of living of each of his compatriots.

Certainly he was interested in machines - all machines, from the most advanced machines of war, to the vulgar typewriters, which avoid wasting time "deciphering doodles" 1. He spoke, they say, of each one, with such precision of technical knowledge - he, the autodidact, in this field as in all the others! - that the specialists remained speechless.

He had a clear concern for the automobile. Not only could he discuss the different engine models with any seasoned technician, 2 but he loved this mode of transportation.

Speaking, in an interview from 3 to

1. “Free talk”, p. 75.

2. “I continue to be interested in every new development in this area,” he said in an interview on the night of January 24th to 25th, 1942, the greater part of which is devoted to his drivers and to problems concerning the vehicles. cars.

February 4, 1942, of his memories of the Kampfzeit, - of the time of his struggle for power, he said, among other things: “The first thing I did when I left Landsberg prison on December 20, 1924, was to buy my Mercedes compressor. Although I have never driven myself, I have always been passionate about cars. I especially liked this Mercedes. From the window of my cell in the fortress, I followed with my eyes the cars passing on the road to Kaufbeuern, and I wondered if the time would return when I would drive again ”1.

Everyone knows the part he played in the creation and launch of the “Volkswagen”, The popular car, with a solid mechanism, which he would have liked to see in the possession of every German working-class or peasant family.

And he seems to have been, in still other areas of daily life, quite another than an opponent of standardization. Here is, for example, what he said in an interview of October 19, 1941, reported in these “Conversations around the table” (“Tischgespräche”) translated into French under the title of “Libres proposition sur la Guerre et la Paix” :

“Building a house should consist of nothing more than an assembly, which would not necessarily lead to standardization of housing. The number and arrangement of the elements can be varied, *but they must be standardized*. Whoever wants to do more than necessary will know what it costs him. A Croesus is not looking for “three pieces” at the lowest price. What is the point of having a hundred different models of sinks? Why these differences in the dimensions of windows and doors? You change apartments, and your curtains can no longer be used. For my car, I find spare parts everywhere; not for my apartment. . . These practices only exist because they provide an opportunity for those who sell to make more money. In a year or two, this scandal will have to end. ” . . . In the field of construction, it will also be necessary to modernize the tools. The excavator that is still in use is a prehistoric monster, compared to the new spiral excavator. *The desire that is ours, to give to millions*

1. “Free talk”, p. 276.

Germans of better living conditions, forces us to standardize , and therefore to use standardized elements, wherever necessity does not impose individualized forms.

The masses will only be able to enjoy the material pleasures of life if it is standardized .

With a market of fifteen million buyers, it is quite conceivable that one could build a cheap radio and a popular typewriter ". 1

A little later, in the same interview, he says: "Why not give elementary school typing lessons? *Instead of religious education* , for example. I wouldn't mind. " 2

It seems difficult to go more resolutely in what I have called "the direction of time", - to accept more readily the side that is perhaps the most repulsive: this tendency, precisely, to standardization from below. : to the emergence in a series of objects all similar, of identical tastes, of interchangeable ideas; interchangeable men and women; living robots, because how can one fail to feel that the uniformity of the intimate environment facilitates the uniformity of people? Is the fighter *against this* general decadence which characterizes our "end of cycle"; is He who returns from age to age to take over in the increasingly heroic, more and more desperate struggle, against the tide of Time, or is it a flatterer of the appetite for cheap comfort , - a demagogue, - who speaks in this interview?

If we can certainly still pay tribute to the genius Aryan in the most dazzling inventions of modern technology, it can no longer, *here* , include that. Should we then admit the existence of a deep contradiction in the very personality of the Führer? - an opposition between the Architect of superhumanity, and the politician eager to please the plebs by providing them "better living conditions"?

*** * ***

Maybe we could admit it, if we were talking *about a politician* . But the Leader of National Socialist Germany was quite another thing. It represented, as I have repeated, the most 1. "Free talk", p. 75.

2. “Free talk”, p. 75.

recent visible and tangible manifestations of the One who returns periodically to put himself at the head of this fight “against Time”, which has lasted and intensified since the end of the unthinkable Golden Age, far, far behind us, and which, at the same time, announces the next Golden Age, blessed beginning of the next cycle. Any action he may have taken in the direction of Time can only be fully explained in the light of his mission *against* Time of his desperate *recovery* effort , accomplished - it goes without saying -

under current world conditions. , that is, very close (relatively) to the end of the present cycle. It is the action of an initiate, therefore of a visionary (not in the sense of a “victim of hallucinations”, but in the sense of a man capable of considering time - including that in which he lived, and people. who lived there with him, - from the point of view of the Eternal Present); the action of a prophet - *realistic* as all true prophets are.

He *saw very* clearly - and it was not necessary to be an initiate or a prophet for that - the growing interest of the masses in “the material pleasures of life”, and the absurdity of any effort to distract them from it. He understood that at a time dominated more and more by technology, it could not be otherwise. What is more, he understood that he had never really been otherwise; that only the nature of “material amenities" could change, not the tendency of the majority of people to give them enormous importance - and this for the simple reason that the masses are the masses, everywhere and always. He knew that, if the human races are unequally gifted, men are also so within the same race, even the same people; that in particular, alongside the German elite that all his efforts - tended to promote mass .

In an interview reported by Hermann Rauschning - this man who became the enemy of Hitler's faith *inasmuch* as he came to grasp at least some aspects of it, and that, therefore, we must believe every time that the words he quotes are really in the *mind* of the one who is supposed to have spoken them, - the Führer exposes, from the summer of 1932, his conception of the

German social order, as he should, A his eyes, emerge from the revolution he is leading. “There will be,” he said, “a class of lords from the most

various, who will be recruited into combat and thus find its historical justification. There will be a crowd of various Party members, ranked hierarchically. It is they who will form the new middle classes. There will also be *the great mass of anonymous, the collectivity of servants, minors ad aeternum* . It does not matter whether, in the former bourgeois society, they were agricultural owners, workers or laborers. The former economic position and social role will no longer have any meaning. ” 1

There was, therefore, and there must have been, for him, even among the good and brave German people whom he loved, an irreducibly “minor” mass - a sympathetic mass, certainly, because of good Aryan race, despite its heaviness. and its naivety, and from which exceptional individuals could emerge and detach themselves, sometimes; but, on the whole, a mass all the same, with all the mediocrity that the word suggests. It is *to her* that the Führer offered an increasingly standardized life, full of amenities within his reach, above all “material” amenities, it goes without saying: the inexpensive house (removable and reassembled), including parts, the same everywhere would be easy to find; radio, typewriter, and other amenities at a discount. Just remember how much an *artist* he was to the depths of his being and, in particular, how much he possessed the innate sense of all that “had allure”, to imagine the secret contempt he must have felt towards all uniformity from below, a pitiful caricature of *unity* , the principle of creative synthesis. Just think of your own lifestyle - its legendary frugality, in such a *beautiful settings* possible ; to the fact that in Vienna, for example, during the years of misery which were to mark him so deeply, he went without food in order to buy a place in the

“henhouse” and to hear and see some of Wagner's opera performed - to measure the abyss which separated him from all vulgar humanity, and more especially from a certain adipose type of plebeian Teutonic, whose conception of happiness is evoked schematically, but with force and accuracy, in the title of an emanated disc from Germany sated from 1969, “

Sauerkraut und Bier ” - “ *Sauerkraut and beer* ”. This guy didn't wait until 1969 to appear, but was widely represented among them.

1. H. Rauschning, “Hitler told me”, translated from the German by A. Lehmanu thirteenth edition, Paris 1939, page 61.

crowds who, between 1920 and 1945, cheered Adolf Hitler; voted for him; have -

especially after the seizure of power - flowed into the ranks of the Party and contributed to bringing the number of its members to fourteen million.

This gulf which existed between the Führer and the thickest (physically and intellectually) or only the most mediocre members of his people did not prevent him, I repeat, from loving them. He saw, beyond their limited individuality, the beautiful children who could spring from them, blood having many mysteries. And he saw the Reich, which he was reforming from top to bottom in order to make it the center of a Pan-Aryan Empire, and he knew that “in their place”, they were part of it. And if, understanding their limitations and the impossibility of making them overcome them, he offered each of them a comfortable material life, “pleasant” in its growing uniformity - a life that he absolutely did *not offer* to the elite, as he did. should be noted, he *also* offered them, in increasingly grandiose public ceremonies: endless parades, to the music of combat songs, through the streets decorated with flags; nocturnal processions, in the light of real torches; the Harvest festivals; Labor feasts; Youth celebrations; the magnificent annual meetings of the Party, in Nuremberg, for days on end, in the unfolding of innumerable red flags with black swastikas on a white circle, at the foot of the giant pylons at the top of which twisted the flame emerging from the massive bronze cups, the morning until evening in the bright sun, and from evening until the middle of the night, under the unreal phosphorescence of the bankrupt columns of light from the spotlights all around. the huge meeting ground, pillars of what was then called a “cathedral of light” - “ *Lichtdom*”; he offered them, I say, in all this, as well as in his own radio speeches, and above all in the magnetism of his presence, an *atmosphere* such as no people had yet had the privilege of

knowing. The least intuitive, the least artistic - the heaviest - people were subjected to this magical atmosphere which lifted them, in spite of themselves, above themselves; which transformed them little by little, without their knowing it, by the sole fact of the almost daily intoxication it poured out them: intoxication of beauty; dizziness from strength; repeated contact with the very egregore of Germany, who possessed them, pulling them out of their insignificance, and returning them for a moment to what there was

in them eternal, to the bewitching rhythm of " *Sieg! Heil!* ", Launched from five hundred thousand breasts.

They were subjected to this atmosphere and, as long as they remained "under the spell", they were tall - taller than all peoples; taller than the men, Germans or foreign visitors, who, individually more refined, smarter, better than each of them, remained, for one reason or another, insensitive to this charm in the strongest sense of the word. For they were participating then in the divine power which emanated from Him who called them to fight against the sinister Forces of decadence. They were then included in the beauty of his dream. And it is enough to remember the imposing solemnities of the Third Reich, if one has seen one, or to read a description *of it first hand.* (the one, for example, that Robert Brasillach made of the Party Congress in Nuremberg, in September 1935, in his novel "The Seven Colors"), or only to look at good photographs of it in the few albums of the time which we still have to realize how *beautiful* they were ; - beautiful *and* popular;

- and how much they differed from official festivals, even accompanied by military parades, from other countries, under other regimes.

Conversely. of what takes place in organized deployments of collective patriotic fervor, which governments of the "free world" periodically regale - indeed, increasingly *rarely*-

their citizens, one noticed neither weary faces, nor faded wishes; not the slightest sign of reluctant participation, or boredom. And, unlike the parallel

collective manifestations of the Communist world, they presented nothing vulgar. There was no one to see, plastered in the surrounding buildings or parading with political, military and paramilitary formations - brandished high above their ranks - none of these monstrous daguerreotypes, of disproportionate dimensions, representing the dictator, or someone else. 'Father of the people' ideologue, alive or dead; none of these motley bands, smeared with demagogic slogans; nothing, I repeat, absolutely nothing of the cardboard paraphernalia of the delirious proletarian.

There is more. They were, those extraordinary solemnities of National Socialist Germany, beautiful in the sense that they are works of art with cosmic significance. Not only spread out there

profusely, on the folds of red, white and black banners (themselves, symbolic colors), on the huge banners, on the men's armbands, on the granite of the stands from the top of which the Führer communicated with his people, the immemorial Swastika, a metaphysical symbol and not a simple image recalling such and such human activities, or ideas to the measure of man, but also the gestures that were accomplished there, the words that were repeated there, immutable, at each occasion, were symbolic, *liturgical*.

(Whether one thinks, among other things, of the consecration of the new flags that Adolf Hitler put, one by one, in contact with the old “Standard of Blood”, all charged with the magnetism of the dead of November 9; or of the dialogue ritual of the Führer with the leaders and young recruits of the peasant formations of the *Arbeitsdienst* , standing in perfect order in front of him, armed with their shovels like soldiers with their rifles: “Are you ready to fertilize the holy German land? ”-“ Yes; we are ready. ”) They were, these solemnities, themselves symbolic. They were gigantic sacred dramas; of *mysteries* , where the attitude, the verb, the creator's pace - and the silence in which hundreds of thousands of communion with the Center of their collective being - evoked the hidden meaning, the meaning *eternal* of the New Order.

Only He who comes back from age to age could, in the midst of the reign of excessive technique - and of stupefying standardization, seize dragging, delight out of themselves masses of workers, and make them participate in such mysteries; transfigure them; to inspire them, if only for a few short years, - even to them! even the thickest human specimens among them! - the enthusiasm of the regenerates.

VIII

THE TWO BIG MODERN MOVEMENTS AND

TRADITION

“ *Whenever righteousness is in danger, O Bharata, and injustice is exalted, then I myself return. For the protection of the good, for the destruction of the wicked, and for the establishment of a reign of justice, I am reborn from age to age* ”.

The Bhagavad-Gîta, IV, verses 7 and 8.

By the way, the obvious difference in “style”, as in spirit, which separates the great collective manifestations of Hitler's faith under the Third Reich from parallel expressions of Marxism in Russia (or in China) and, even more so. , parades without order of disheveled young people of the “New Left”, on the one hand, and on the other hand, official parades of liberal plutocracies, covers a fundamental opposition *of nature* : the opposition between Tradition and Anti -tradition, to use the language of René Guénon or Evola.

At the very beginning of these interviews, I tried to show that a visibly “political” doctrine *can* sometimes serve as the basis of a religion, provided it is associated with rites - that is, say to a symbolism, - and that it becomes, for all of its members, an object of faith. But I remember that it can be the basis for a *true* religion *that* if the proposals on which it supports are an expression of eternal truths, or are justified in the light of such truths, in other words legitimately relate to *the* Tradition. A *real religion* is the set of beliefs and symbolic gestures - rites and customs, linked to these beliefs - which, in a “traditional civilization”, gives expression to the consciousness of the sacred. On the other hand, a

“traditional civilization” is, according to René Guénon, “one which rests on principles in the true sense of the word, that is to say, where the intellectual order dominates all the others, where everything proceeds directly or indirectly and, whether in science or social institutions, is ultimately only applications

contingent, secondary and subordinate intellectual truths. ” 1 . And it is good to add that what the sage understands here by “purely intellectual truths” and “intellectual order” are the very laws of universal existence, manifested *or unmanifested* , and the permanent order behind everything. what happens; the *eternal* .

It is hardly necessary to point out that the “values” and “truths” nominally exalted in the civil solemnities of the Western Democracies, - even in the secular teaching, given to the young people of these so called Democracies - not only do not exist. 'fit into any particular form of *the* tradition, but have even more, is it as simple *words*, enough resonances to give rise to the outline of some powerful anti-traditional system - not to mention “false religion”, that is to say of religion founded on a deliberate negation of Tradition: a counter-initiation. No. If an ever more implacable encroachment of technology brings the world of plutocracies closer to the communist world to such an extent that one can, theoretically at least, say that there is nothing to choose between the one and the other, there is all the same, between them, a difference. The world of plutocracies (and their satellites) has no faith, and is not attached (and this, for a long time already) to *any* vision, beyond the sensitive and the passenger. If a few individuals or groups of individuals still have a knowledge of the eternal there, they no longer have any influence over the whole of society; they are silent, and wait, striving at most to remain themselves and to recognize one another. The masses are abandoned there to the dispersion in the grayness of the small worries and the small daily pleasures. They are not enrolled there at all. On the other hand, from the old faith of their Churches, they have retained only a veneer of conformism which crumbles more and more, and that this anthropocentrism common to any teaching imagined by the Jews, for Aryan consumption. The elites, or so-called such, have, with a few individuals, hardly retained more.

The West lives off its gains - *for how long* ?

Emptied of all will to power, refusing all risk,

1. R. Guénon, “Orient et Occident”, p. 150.

cursing all aggressiveness (except that which he himself displayed, from 1939 to 1945 and beyond - in his efforts to "denazify" Germany - against the only people and the only faith that *could have* brought him down in a prodigious recovery), he lets himself slip into comfortable decay, he gets bogged down in a precarious well-being, becomes mechanized, Americanized, becomes proletarian, until one day falls on his own , following increasing infiltration of ideas and. . . of agents all the more efficient as they are quieter, dependent on the communist world, or if they become, by right of conquest, an integral part of it.

But, if it is true that Liberal Democracy, with its superstitions of universal suffrage, compulsory primary (and soon, secondary!) Education, and generalized vaccination, in other words, with its cult of equality and quantity - leads straight to Marxism, it *is not* Marxism. The decadence over which it presides is, of course, quite penetrated with a distinctly anti-traditional spirit - all decadence is; this is its very essence. But it represents a natural process, a sign of senility, at most *encouraged by* certain conscious agents of the Dark Forces, working quietly, in high places, in the sense of anti-tradition. It is not linked to a systematic, long and coldly coordinated, and masterfully directed, effort of *deliberate* subversion of the traditional order, such as that which the zealots of Marxism have, if not provoked, at least accelerated in all countries where they took power.

In other words there are, between the so-called "free" world, the disillusioned elites, the multitudes aspiring only to easy happiness and immediate success, and the communist world, the fiercely disciplined masses, dominated by leaders. some of which - such as Lenin, Stalin, or Mao-Tse-Tung - will leave an indelible mark on history, (and of which the most powerful are not necessarily the best known), roughly the same analogy as between a a man who lets himself live, without faith, without any impetus whatsoever beyond the domain of the senses, without participating in any rite, and a man who attends black masses. It is the difference between the absence of any velocity of initiatory development, and the real counter-initiation. And it is precisely for this reason that "the small margin of material freedom that the world of democracy still grants, in some activities. . .

to those who do not let themselves be conditioned internally ". . . "Would certainly disappear under a communist regime" 1 . A society without order is, of course, less intolerant in practice than a society built on "reverse" order - *or* one whose structure reflects true Order.

* * *

I have already insisted on the untruth at the base of Marxism, namely on this assertion according to which man is reduced to what his economic environment makes of him. I will not come back to that. Suffice it for me to underline the unnatural character - against the fundamental law of all manifestation - of the process which consists in presenting a being as the product of something which is external to him and which does not interest, in any case, that what is less essential in him, *less* specifically "his"; metaphysically speaking, less permanent: its *physical* needs and comfort . Such an approach would be, from the point of view of the universal order, just as absurd as regards the animal, - or the plant - as the man. *No* being cannot be reduced to its appearance and to its most material functions, and even less to the result of the action of the "economic environment", that is to say, in the last analysis, of the possibilities of nutrition, on this appearance - and on these functions. The last of the herbs derives its existence from what is permanent - eternal - in the seed from which it sprang. The environment can certainly help it to develop, or on the contrary prevent it; he cannot make it become what it is not

- turn a buttercup into a dandelion or vice versa - any more than he can destroy what there is in the visible world and beyond that, permanent in a man, that is to say his physical *and* psychic heredity : - *his race* .

No one is crazy enough to deny the influence of the environment on a man's life: - on his occupations; about the opportunities he has or does not have to realize some of his possibilities. But to reduce the being of the latter to the "result of the influence of the environment", and especially of the only "economic" environment, and, moreover, to build on this real reversal of the process of passage from essence to existence , a whole political philosophy is to propose to

men of action a reverse wisdom, in other words, a reversal of the original and impersonal Cosmic Wisdom. So it is doing anti-traditional work.

If proof were necessary, the few words which sum up, with blinding clarity, the method and the aim of the Marxists would suffice to prove it: “class struggle” and “dictatorship of the proletariat”.

Certainly in the late days of the Dark Age, in which we have lived for a very long time already, “classes” have lost their meaning. They have lost it insofar as they no longer correspond to *castes* , that is to say where they represent less and less true differences of character and aptitudes between the people who compose them, differences linked to the *heredity* . It is therefore not bad at all - it is even highly desirable - that they disappear in a total overhaul of societies - an overhaul which would tend to reestablish the ideal order, as much as possible. It is, for anyone who wants to oppose the general decadence, that only the fanatics of “progress” refuse to see everything around us, especially urgent to put an end to the scandal of privileges. *purchasable* . This state of affairs does not date from today. It was, it seems, established in Western Europe - in France at least - in the sixteenth century, with the very first acquisitions of titles of nobility at a price of money. It was sanctioned, and reinforced, by the Revolution of 1789, *made* (in part) by the people, but for the benefit of the bourgeoisie and under its direction, a Revolution whose result was to substitute, for the power emanating from birth alone, power bestowed by money only.

Nothing could be more urgent than to change this. Not that the rich are to be condemned in themselves *because he* got rich, or that his fathers, enriched, passed on to him a fortune. It is by no means so, provided, of course, that its money has not been acquired by the exploitation of misery or vice, that is to say to the detriment of the community. But he becomes so as soon as he imagines that this money gives him other rights than those which result from the qualities and capacities *inherited with his blood* , and therefore inherent in his very being. He becomes one, if he imagines that he can legitimately buy everything with this money, including the responsibility of

command and the obedience of his compatriots. In short, there is no “fighting”, much less suppressing, the bourgeoisie, *or* the aristocracy, or the working or peasant class. All have their

purpose and their role. We just have to make sure that every man is really in his place, and stays there.

From the point of view of this ideal order which reflects and symbolizes the intangible hierarchy of states of Being, - from the point of view of the *eternal* , the idea of "class struggle" having political power as its stake is therefore nonsense. Power *should be* in the hands of the best - the “aristoi” - that is, those who are worthy and able to exercise it. And if the fact of losing it always reveals some lack or failure, even, sometimes, some deep indignity, in the one who sees it torn away, it does not follow that it is enough to usurp it to become worthy of it. . The “class struggle” is only conceivable at a time when these

“classes” are no longer, precisely, distinguishable from each other, except by what they *possess.* , and not by what they are. It is, in other words conceivable, only when it is property alone, or property above all, which determines the factitious “being” of each class, instead of the true being of that class. - here, that is to say the physical and psychic heredity of its members, which determines what they have the right to possess; that when, I repeat, the “classes” no longer correspond to the respective *castes* .

The “fight”, - the “fight”; I will come back to this later, in connection with everything other than Marxism, - then becomes the only way to establish a certain order within a society which no longer has any link with the eternal principles. There is necessarily violence -

struggle - when these principles are unrecognized in the visible world. This is so since the end of the Age of Truth 1 . This is the meaning that we give to this struggle: - for or against the ideal Order - which, in the end, justifies or condemns it.

However, for the Marxists, it must lead to what they call the “dictatorship of the proletariat”, in other words, to the passage of power into the hands of the masses, that is to say of the people who are *least* qualified for it. exercise it. It therefore tends towards *a complete overthrow* of the social hierarchy as it was at all times when it reflected, even from a distance - there was some inclination to reflect - the eternal order. This alone should suffice to characterize Marxism as a *reverse* philosophy ; and to keep its effort to eradicate the existing elites

1. The *Satya Yuga* of the Sanskrit Scriptures.

and reduction of the masses themselves to the state of a human magma more and more easy to “condition”, therefore, to remote-control, in the direction of economic production, exclusively, for a diabolical enterprise.

* * *

The present Cycle being much nearer to its end than to its luminous beginning, without doubt this is not the first time that such an enterprise has taken place. I mentioned above the Revolution of 1789, which, in the name of the idea of equality “in law” for all men of all races, led, in France, - in *fact* - to the usurpation of power. by the bourgeoisie, and, in a geographically far more distant West, the creation of the grotesque Negro republic of Saint-Domingue. I could have mentioned Christianity itself, despite the undeniable, but visibly *limited part*, of true universal symbolism, which it can contain. In the name of this same idea, which is as subversive as it is erroneous, of equality, did not its diffusion consummate the disintegration of the Greco-Roman world (already started, it is true, from the Hellenistic period)? And its outrageous anthropocentrism makes it an incomplete religion anyway. The European aristocracy, that is to say Germanic, *and* the Byzantine or Byzantinized Slavic aristocracy, came to terms with him out of *politics* , using him as a ready-made pretext for proselytizing conquests and as a unifying force. of conquered peoples; while some of their members, and the most eminent, have welcomed in him, at times, the occasion of a pure spiritual masochism, if not physical moreover 1.

All in all, and despite the inspiration that so many artists have drawn from it, his work has been, practically, as in the absolute sense of the word, more subversive than constructive.

I could have mentioned any of those wisdoms, always more or less truncated, that Nietzsche calls “religions of slaves”. Because all these, even, and perhaps especially those which place themselves most ostensibly “above Time”, of the only fact that they deny the hierarchy, would it be only in the company and not in oneself, and take no account of race,

1. As could well be the case of Elisabeth of Thuringia, Princess of Hungary, who was being flogged by Conrad of Marburg, her director of conscience.

under the pretext that the visible has little importance, leading in practice to an encouragement of a leveling down, 1 and thus constitute (in practice, always) factors of disintegration acting in the sense of Time. They all contribute to the vast work of subversion, in the true sense of the word: - of reversing the ideal order - which continues, intensifying, throughout the cycle.

I will say more. Doubtless there is "subversion" of this order of principle whenever a man, or a natural group of men, - a caste; a race, - moved by a false estimate of its "rights" (or even its "duties") usurps or tries to usurp the normal place of another; every time, for example, that a prince rejects the spiritual authority, to which his kingdom, and perhaps his civilization, owes its link - even remote and tenuous - with the most hidden and highest sources of the tradition. It is a crime of this nature of which Philip the Fair, also a great king, seems to have been guilty of destroying with the connivance of a pope more politician than priest, the Order of the Knights of the Temple. But all this only prepares and prefigures, from far or near, the ultimate subversion: that which consists in summoning the mass - and the mass of all races; the “world proletariat” - in power; and what is worse is that which claims to derive from it, and from it alone, the principle and justification of power.

This subversion - which one Guénon calls "the reign of the Soudra" - is the worst of all those that have happened over the ages. It is the worst, not because a non-Marxist would find himself subjected to more disadvantages under one communist regime than under another, but above all because it is, with it, not only about changes. arbitrary, contrary to the spirit of the true hierarchy, within visible society, but of a complete reversal of ideal situations and essential values. As a result, this society, instead of striving, as it should, to reflect what it can of the eternal order, reflects, symbolizes, makes concrete in the world of manifestation, exactly the opposite. The pyramid which, in the supra-rational vision of the sage, figures the organic tier of

1. I have tried to show this in a long passage in my book “Gold in the Furnace”, 1951 edition, Calcutta, pages 212 and following.

the ideal society, image of the hierarchical states of cosmic existence, visible and invisible, is, in the sacrilegious dream of the Marxist, completely overturned. She is planted in equilibrium - oh, how unstable! - on what should be, on what, from the point of view of formal correspondences, is, its summit. And it is its natural base that serves as its artificial summit; a “summit” which is not, because it is, precisely, mass - shapeless and heavy mass; crushing mass, overflowing everything - and not at all.

It is from the metaphysical point of view that Marxism is nonsense, however deceptive the subtlety of the arguments on which its founder, Mardoccai, called Marx, tried to support it, from economic and political considerations. concerning production, the employer's profit, the worker's wages, “surplus value”, etc. . . . No dialectic can bring a doctrine into accord with cosmic truth, when it is not already. And, (in the practical realm, this time) no force of coercion or persuasion, or conditioning, can in the long run stabilize, over the course of a cycle, a particular state of deterioration. The social pyramid cannot remain precariously balanced on its top, the base in the air. Or a "partial recovery" will tend to put it back on its feet - with increasingly illusory success, and moreover, less and less durable, as the cycle nears its end; or else the pyramid, carried along by the

very inertia of the mass we wanted to give it as its "top," will collapse, disintegrate, fall to pieces. And it will be chaos, complete anarchy succeeding the reverse order. It will be - to imitate the colorful language, tinged with Hinduism, of the author of the “Crisis of the Modern World”, the reign of Chandala succeeding the reign of Soudra; the end of the cycle.

(Perhaps we still have sporadic glimpses of this in some manifestations of gregarious eccentricity and rowdy nihilism, such as those of the “Existentialists of Saint-Germain-des-Prés”, of the young people of the “New Left”, or “hippies” of all stripes - anarchists out of laziness, pacifists out of softness, drugged, badly washed, uncombed, noisy, ragged

- individualists and tolerant as long as the individuality of the neighbor does not bother them; preaching: love do not make war, "and ready to jump on the first one, he prefers to war - or one! *and* the other).

* * *

There is no shortage of opponents of Marxism. There are all kinds, from those who condemn all violence, and which the known episodes of the “class struggle”, both in Russia and in China, frighten, to those who reproach the Communists for their atheism and their materialism, including those who have some good, and are afraid of losing it in case they have to live under the sign of the Sickle and the Hammer.

Many oppose him in the name of some political doctrine - generally embodied in a “party”

- which, if it attacks the “subversive” character of Marxism, is itself no less subversive, and that, in the same direction, and for the same deep reasons. This is the case for the members of all democratic parties, whose common denominator is to be found in the belief in “equality in law” for all men, and therefore in the principle of universal suffrage; power emanating *from the majority* . These people do not realize that Communism is germinating in this very principle, as it already was in Christian anthropocentrism (even if it is a question of the value of human *souls* , in the eyes of a Personal God

who loves *everyone* infinitely men). They do not realize that it is and can only be, for the reason that the majority will always be *the masses* - and this more and more, in a crowded world.

Only the faithful of any adequate expression of immemorial Tradition, in particular those of any *true* religion , or of any *Weltanschauung* capable of serving as a basis for a *true* religion , are profoundly, fundamentally opposed to Marxism, that is to say - to say, of any Weltanschauung founded, too, in the last analysis, on the knowledge of the eternal and the will to make it the principle of the socio-political order.

However, ignoring the appearance of paradox which, without doubt, such an assertion assumes, twenty-five years after the collapse of the Third German Reich, I dare to repeat that the only truly Western doctrine which (after the very old religions Nordic, which Christianity persecuted and gradually killed, between the sixth and the twelfth century), fulfills this condition, is Hitlerism: - the only *Weltanschauung* infinitely *more* than

“political” which is clearly “against Time”: in agreement with

the eternal. It will therefore be the only one which, in the long run, will triumph both over Marxism and the generalized chaos to which it will have led the world, - and that, whatever yesterday was the enormity of the defeat of its faithful over the material level, and whatever may be today, the hostility of millions of men towards them. Only, in fact, a *total* recovery can succeed total subversion; a glorious beginning of the cycle, at a lamentable end of the cycle.

But our opponents will not fail to draw everyone's attention to the eminently “anti-traditional” character of more than one aspect of National Socialism, both during *Kampfzeit*, before 1933, - only after the seizure of power. If it is, I will be told, to be

“subversive” from the point of view of eternal values, to preach the “class struggle” with a view to the “dictatorship of the proletariat”, was it not? 'to be as much as to rise to power

“democratically” - thanks to universal suffrage - by relying moreover, during a whole succession of electoral campaigns, on the protection of young combatants, for the most part also “proletarians” , in their behavior, that the Communists whose attacks they repelled during the meetings, and whom they defeated in the street battles? Was it not to be, to keep this power, which in fact came from the people - the *masses?* - and to fail to reestablish the old monarchy, despite the last and fervent recommendation of Marshal von Hindenburg, President of the Reich? Was it not *also* , on the other hand, to accept that a number of German banks 1 as well as industrial magnates 2 , subsidize the NSDAP, thus making it depend, in part, on the power money, the success of the National Socialist Revolution, and running the risk, this time, of making it considered, despite its popular appearance, as the supreme defense of the “capitalist” order, as it already existed , that is to say of a society extremely far removed from the traditional ideal? Finally, we will say again, how to deny that, even *after the* seizure of power, the German Third Reich was far from presenting the aspect of an organism inspired from top to bottom by the vision of the cosmic hierarchy? The famous author Hans Günther himself, apparently disillusioned, wrote to me in 1970 that he had,

1. “Deutsche Bank”, “Commerz und Privat Bank”, “Dresdner Bank”, “Deutsche Credit-Gesellschaft”, etc .; etc.

2. Les E. Kirchdorf, Fritz Thyssen, Voegler, Otto-Wolff von Schröder, then, Krupp.

unfortunately, saw in him “an ochlocracy”, rather than the aristocratic regime that he had dreamed of. And one cannot categorically reject without discussion this judgment of one of the most prominent theorists of Hitler racism before the disaster of 1945. The judgment, while undoubtedly being excessive, must in more than one case particular, of course, to express some regrettable reality.

Let us never forget that we are nearing the end of a cycle, and that the best institutions, therefore, can only exceptionally have a semblance of the perfection of the past. For there are everywhere - and the post-war period

has amply proved this - more and more two-legged mammals and fewer and fewer humans in the strongest sense of the word.

Therefore no doctrine should be judged by what has been accomplished in the visible world in its name. The doctrine is true or false, depending on whether or not it is in unison with that direct knowledge of the universal and the eternal which only a steadily diminishing minority of sages possesses. She is - it cannot be repeated enough -

regardless of the victory or defeat of her followers, or so-called, in the material plane, and of their weaknesses, their foolishness, even their crimes. Neither the atrocities of the Holy Inquisition, nor the scandals attached to the name of Pope Alexander VI Borgia, detract from its share of truth from the vision of the “intelligible world” that it may have had, through symbolism Christian, a master Eckhart, for example, or some initiated Templar.

And the same goes for all doctrines.

We must therefore be careful not to attribute to Hitlerism the faults, weaknesses or excesses of people endowed with power, to any degree whatsoever, under the Third Reich or during the period of struggle (Kampfzeit) from 1920 to 1933, and above all the mistakes or excesses committed against the spirit of the “Weltanschauung” and against the Führer's dream, as there seem to be so many. In German society such as it was, under the growing influence and then under the effective government of the Führer, during the Kampfzeit and afterwards, we must see only the efforts of the latter, intended to mold it according to his dream, or to prevent it from evolving against that same dream. You have to try to figure out what he wanted to do with it.

Already in the official National Socialist texts addressed to the general public: - in the Twenty-five Points, which form the basis of the Party program; and especially in “Mein Kampf” where

the great philosophical directives of this one are traced with still more clearly, it is visible that the Movement was directed against the most expensive ideas and the uses most characteristic of the eminently decadent society, resulting from the Liberalism of the eighteenth and of the nineteenth century. Lending at interest, financial speculation, and any form of gain unrelated to a creative effort, as well as the exploitation of vice or foolishness in a press, literature, cinema, theater, considered above all as means of to make profits, are condemned there with the utmost rigor. Much more: the very principles of modern Western civilization: - equality before the law of all men and all human races; the idea that "law" is the expression of the will of the majority, and the "nation" the community of those who, whatever their origin, "want to live together"; the idea that perpetual peace in abundance, fruit of the "victory of man over nature", represents the supreme good, - are attacked, ridiculed, demolished in a masterly way. The natural law -

the law of the struggle for life - is recognized and exalted therein on the human plane as on all other planes. And the primordial importance of race and personality - these two pillars of the new faith - is proclaimed there on every page. Finally, this new faith, or rather this new conception of life (neue Audassung) - because it is, for the Führer and for a few, not “faith”, but true knowledge, is clearly characterized there as “Corresponding to the original meaning of things” 1 which says a lot, this “original meaning of things” being none other than the one they take in the light of Tradition.

We can therefore, without going any further, affirm that everything in the history of the National Socialist Party which does not seem to coincide with the spirit of a fight “against Time”, comes under the tactics of combat, no. of its nature, not of its purpose. It was under the pressure of hard necessity, and only after having failed, on November 9, 1923, in his attempt to seize power by force, that Adolf Hitler, released from his Landsberg prison, but now deprived of everything means of action, has - reluctantly, of course, -

resorted to the slow and long “legal route” that is to say 1. “. . . our new conception, which corresponds entirely to the original meaning of things. . . ” (Mein Kampf, 1935 edition, page 440.)

to the repeated call to voters, and the gradual conquest of a majority in the Reichstag.

Everyone knows that his first gesture after taking power "by democratic means" was to replace the authority of the great number at all levels by that of only one, namely his own; in other words, to suppress democracy, - to restore, as far as possible, the political order in accordance with the natural order.

It is under the pressure of a material necessity no less imperative: - that of facing the enormous expenses involved, with its inevitable electoral campaigns, the struggle for power within the framework of a parliamentary regime, - that he had to accept help from the Hugenbergs, Kirkdorfs, Thyssen, Doctor Schacht, and later from Krupp, as well as a host of industrialists and bankers. Without it, he could not have risen to power fast enough to block the way to the most dangerous forces of subversion: - the Communists.

Because money is, more than ever, in a world that it dominates more and more, the

"sinews of war". . . and politics. Does this mean that the Führer was enslaved to the money or to those who gave it to him during the Kampfzeit? Does that mean that he made the slightest concession to them after taking power? Far from there ! He enabled them to enrich themselves to the extent that in doing so they effectively served the national economy and gave the working masses what he himself had promised them: abundance through work; insofar as, subject to its authority, they continued to aid the Party - that is, the state - in peace and in war. He kept them in their place and in their role - like a king, the “caste” of merchants, in a traditional society - thereby showing both his realism and his wisdom.

On the other hand, the "ochlocracy" - at least partial - which has so often been written off by National Socialism, was in fact only the inevitable corollary of the obligation in which it was found. Adolf Hitler came to power by relying - very democratically - on the majority of voters. She would not have existed if the putsch of November 9, 1923 had succeeded, and had given her free rein to reforge Germany according to her immense

dream. It would not have existed, because it would not then have needed the collaboration of hundreds of thousands of young people, ready for anything - to deliver blows, as well as to receive them, - to

to maintain, in the vicinity of its massive propaganda meetings, and in the halls themselves, an order constantly threatened by physical attacks from the most violent, implacable elements of the Communist opposition. To conquer Germany

“democratically”, he had to show himself, be heard, hundreds and hundreds of times; to convey his message to the public: part of his message, at least the part which was to encourage the masses to vote for his party. The message was compelling. It was still necessary to make it known. And that would have been impossible without the pack of wolves - the “S.A.” 1 - mistress of the street, who, risking her life, assured the Führer of silence and security in the midst of her audience.

Adolf Hitler loved his young wild beasts hopelessly attached to his person, eager for both violence and adoration, more than some former Communist, than the fascination of his words, his gaze, his behavior no less than of his doctrine - in which the son of a proletarian divined something more outraged, more brutal, and therefore more exhilarating than Marxism, - had won over to the Holy Cause. He loved them. And he loved the latest of their *Kampfzeit chiefs* , Ernst Rôhm, under whose orders he himself had once fought; Ernst Rôhm returned from Bolivia - from the end of the world - at his call 2 . He willingly closed his eyes to his deplorable morals to see in him only the *perfect soldier and* the genius organizer. And however . . . in spite of everything, he resigned himself to having this old comrade in the fight - almost the only man in his entourage who spoke to him 3 -

killed, or allowed to be killed, as well as a number of less important leaders of the SA, as soon as he was convinced that the turbulence of this troop, so faithful however, its spirit of independence, and especially the growing opposition which was emerging between it and the regular German army, - the more or less disguised claim of Rôhm to make henceforth the only

German army - could only lead precisely to *ochlocracy* , if not to civil war, in any case only to the weakening of Germany.

We could relate this tragic “purge”, but apparently

1. “ *Sturmabteilungen* ”, or “Assault Sections.”

2. In 1930.

3. With a few other early collaborators, such as Gregor Strasser.

necessary, on June 30, 1934, for the most Machiavellian settling of scores in history, for example, the execution without judgment of Don Ramiro de Lorqua, on the orders of César Borgia, - with this capital difference, however, that, while that the Duke of Valentino had in view only power for himself, the Führer, him, aimed infinitely higher.

He wanted power to try, in a desperate effort, to reverse the march of Time against itself, in the name of eternal values. *There was nothing personal about his fight* , and that at any stage of it.

And if he, despite the fervent desire of Marshal and President of the Reich, von Hindenburg, rejected any idea of restoring the monarchy, it was not out of ambition either. This is because he was aware of the vanity of such a step, in terms of values and *true* hierarchies . The monarchy “of divine right”, the only normal from the traditional point of view 1 , had, for centuries already, lost all meaning and all justification in Europe.

The Führer knew this. It was not, for him, to try to restore a faltering order, by reinstalling a parliamentary monarchy *chaired* (there is no other word) by William II or one of his sons. He wanted to build a *new* order, or rather to bring back the oldest order, the

“original” order, in the most vigorous and lasting form that it could take in this century.

And he knew that, by the choice of these Forces of life which, throughout any time cycle, whatever it is, tirelessly oppose the ineluctable current of dissolution, he himself held -

He, the Eternal Siegfried, both human and more than human - and legitimate power in this visible world *and* legitimate authority emanating from beyond; the "power of the two Keys". With him at its summit, the pyramid of terrestrial hierarchies was to resume little by little its natural position, beginning again to appear in miniature, in Germany first, then in all of Europe and throughout the Aryan world, the invisible Order that the Cosmos is big.

It was in the name of this grandiose vision of ideal correspondences that he rejected, with equal vigor, Marxism, a doctrine of total subversion, Parliamentarism in all its 1. The *elective* royalty of the ancient Germans - that of the Frankish warrior raised on the shield *by his peers*

- was also "of divine right", if we admit that the "divine" is none other than the pure blood of a noble race .

forms, always based on the same superstition of quantity, *and* ochlocracy, source of disorder, therefore of constant instability.

But the traditional character of his wisdom is to be sought even more in the few texts which give us his *secret* interviews , or at least, intimate, - his confidences, open-hearted, in front of a few chosen people, - than in his writings or speeches. which are aimed at the general public.

*** * ***

The " *Tischgespräche* ", interviews by the Führer with some senior Party officials, senior SS officers or foreign guests 1 , are instructive in this regard. Even more so, perhaps, certain reports hostile to Hitlerism, all the more virulent as their authors are more angry with themselves for having first taken the wrong path in following Adolf Hitler, and for feeling in retrospect fools - wrongly, no doubt; because it must have been very

difficult to grasp the true thought of the Master *before to* be part of the tight circle of people who enjoyed his trust. Such is, for example, the book of the former President of the Senate of the Free City of Danzig, Hermann Rauschning, “Hitler told me", which had, in its time, some notoriety, since in 1939 it was already published. the thirteenth French edition - an excellent book, despite the resentment that pierces every line. For the fact that Rauschning himself seems to ignore everything about the cyclical conception of history and, in general, of the supra-human truths which are at the basis of all ancient wisdom, makes all the more eloquent judgments that he believes he is making *against* the Führer by accusing him (without knowing it) of carrying out his fight *precisely in the name of these truths*. Finally, nothing can shed light on certain aspects of Hitlerism such as Hans Grimm's book “Warum? Woher? aber Wohin? ”, the work of an impartial *non-* Hitler, or the story of August Kubizek, a man without any *political* allegiance , of the years of friendship he lived with the future Führer, then aged between fifteen and ten- nine years, in his book “Adolf Hitler, mein Jugendfreund” 2 .

The first thing that strikes you on reading these various texts is Adolf Hitler's awareness of the speed with which

1. Translated into French under the title “Libres propos sur la Guerre et la Paix”, by R. d'Harcourt.

2. A French translation (abbreviated) has appeared by Gallimard.

which all crumbles in our time, and the total reversal of values that would mean the slightest recovery. It is also the very clear feeling he seems to have had, that his action represented the last chance of the Aryan race along with the last (at least theoretical) possibility of recovery, before the end of this cycle. This sentiment was coupled with the conviction that he himself was not "the last" fighter against the forces of disintegration; not the One who would open the glorious “Golden Age” of the next cycle. Five years before the seizure of power, the Führer said quite simply to Hans Grimm: “I know that Someone has to appear, and face our situation. I looked for this man. Nowhere could I find out, and that's why I got up, in order to

accomplish the preparatory task, only the urgent preparatory task, for I know that I am not the One who is to come. And I also know what I'm missing. But the Other remains absent, and no one is there, and there is no more time to waste. "1

There is even reason to believe that he sensed - if not knew; I will come back to this point

- the inevitability of disaster and the need for it to sacrifice itself. But just as, while being centered on the German people, his vision immensely transcended Germany, so his defeat must be a planetary catastrophe (which it was, indeed) and his sacrifice. should it take on an unsuspected meaning. He told Hermann Rauschning: “If we do not succeed, we will bring down half the world, and no one will be able to rejoice in a victory over Germany” 2 and: “it is prescribed may I sacrifice myself for the people at a time of greatest danger ”3. "He could not otherwise accomplish his mission" 4, notes this author, apparently without realizing the significance of such an assertion.

What then was this "mission", so imperious despite the fact that He who knew he was in charge of it might sometimes have foreseen its failure in advance? It was that of all these beings both human and

1. Hans Grimm, “Warum? Woher? aber Wohin? ” published at the Klosterhaus Verlag, Lippoldsberg, in 1954; page 14.

2. Hermann Rauschning, "Hitler m’a dit", thirteenth French edition, 1939, p. 142.

3. Hermann Rauschning, “Hitler told me,” same edition, p. 279.

4. Hermann Rauschning, “Hitler told me,” same edition, p. 279.

more than human - in India, they are called “avatars” or “descents” of the divine Spirit in the visible and tangible world, - who, from age to age, have fought against the tide of Time, for the restoration of a material order in the

image of the Eternal Order: that of God Krishna, that of the Prophet Muhammad, and, in Germanic legend, truer than history, that of the hero Siegfried, like them at the both initiate and warrior. Such a mission always involves the destruction of the decadent world, without which the restoration of a hierarchical society according to eternal values would be unthinkable. It therefore implies the recognition of the reign of evil, - of the "triumph of injustice" 1, that is to say of what is contrary to the divine Order, at the time of the combatant, - and the exhilaration of combat. Without doubt, the people who militate by violence against an established order, already bad, in favor of a "new world" even worse from the point of view of natural hierarchies, are they, too, dissatisfied with the armed struggle. do not frighten. But, as I tried to show above, it is the nature of their dream, and not the methods employed to make it come true, that ranks them exactly the opposite of the fighters against time.

There are reckless, irresponsible fighters - both in the sense of temporal evolution and against it. There are millions of people "of good will" - liberals, individualists, pacifists,

"friends of man" of all stripes - who, most often out of sheer ignorance or laziness of mind, follow the suggestions. deceitful agents of the Dark Forces, and contribute, with the most generous intentions in the world, to accelerate the rate of universal degeneration. There are also people blissfully oblivious to the eternal laws of the visible as well as the subtle Universe, who enthusiastically advocate for selection in combat, segregation of races, and, in general, for an aristocratic conception of the universe. world, instinctively; -

simply out of horror of the physical and moral ugliness of men, and out of hatred of the prejudices and institutions which encourages their generalization. Many of us are among them. Nobler than the first, since centered on beauty which, in its essence, merges with the Truth, they are, despite everything, just as little responsible, in the strong sense 1. The Bhagavad-Gîta, IV, verse 7.

of the word, because just as attached to the field of impression, that is to say of the *subjective* .

But it is different with the *leaders* ,. . . all the more so with the founders of new *times* .

The real initiator of a subversive movement in the sense that I gave above of this word, can only be a man in possession of a certain degree of undeniable *knowledge* . But he uses it *in reverse* : - for purposes contrary to the spirit of true hierarchies; therefore contrary to those which the action of a wise man should take. On the other hand, the founder and Head responsible for a faith “against Time” - as Adolf Hitler was - can only be one of those men whom I have, in another book 1 , called “ *above* Time”: a sage; an initiate in union with the Divine, *and simultaneously* a warrior - and perhaps *also*“A politician” - ready to use, at the level of the contingencies of the visible world, *all the means that he knows to be effective, and* judging a means *only* by its effectiveness. He can only *be* a man at the same time above Time, in terms of his being, and against Time, in terms of his *action* in the world; in other words a warrior (or a politician or one *and* the other) fighting the order, institutions and the powers of its time, with any weapons, for a "recovery" (at least temporary) of society, inspired by an ideal of the Golden Age: - a desire for agreement between the “new” order and the Eternal Order.

Now, I repeat, the texts, the facts, the whole history and the whole *atmosphere* of National Socialism only become fully comprehensible if, once and for all, it is admitted that Adolf Hitler was such a man: the demonstration the most recent among us of the One who returns from age to age “for the protection of the righteous, for the destruction of those who do evil, for the firm establishment of order according to the nature of things” 2 .

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It is certain that the decision of the young Corporal Hitler, of the Sixteenth Bavarian Infantry Regiment, to “become a politician” 3

1. “The Lightning and the Sun”, written from 1948 to 1956, edited in Calcutta in 1958.

2. La Bhagawad-Gîta, IV, verse 8.

3. “Ich aber beschloss, Politiker zu werden”, “Mein Kampf” , edit. 1935, p. 225.

- decision taken on the announcement of the capitulation of November 1918, in the tragic circumstances that everyone is experiencing 1 - is not enough to explain the extraordinary career of the man who would one day become the master of Germany if not of Europe .

Moreover, “politics”, paradoxical as it may seem, has never been, for the Führer, the main issue. He admits, in an interview the night of January 25 to 26, 1942, to have devoted himself to it “against his taste” and to see in it “only a means to an end” 2. This “end” was the mission I referred to above. Adolf Hitler spoke of it in “Mein Kampf” and in many speeches, such as the one he delivered on March 12, 1938 in Linz, and where he said in particular: “If Providence one day called me out of this city to rule the Reich is that It had a mission for me, in which I believed, and for which I lived and fought. ”

The assurance he had to act, moved by an impersonal Will, both transcendent and immanent, of which his individual will was only the expression, has been pointed out by all those who have approached him closely or from afar. Robert Brasillach mentioned the

“divine mission”, with which the Führer felt invested. And Hermann Rauschning says that he “regards himself as a prophet, whose role exceeds that of a statesman by a hundred cubits”. “No doubt”, he adds, that he does not take himself quite seriously as the herald of a new humanity ” 3 . This is in line with this statement by Adolf Hitler himself, also reported by Rauschning: “Whoever understands National Socialism only as a political movement does not know much about it. *National Socialism is more than a religion; it is the will to create the superman .* ” 4

Moreover, despite his *political* alliance with Mussolini's Italy, the Führer was fully aware of the abyss which separated his biological-based *Weltanschauung* , from Fascism, which remained foreign to the “stake of the colossal struggle” which was going to go on. to commit,

1. Adolf Hitler, gas-gnawed, threatened with blindness, learned the news at Pasewalk military hospital where he had been evacuated.

2. In the presence of Himmler, Lammers, Zeitzler, “Libres Propos”, p. 244.

3. Hermann Rauschning, op. cited.

4. Hermann Rauschning, “Hitler told me”, thirteenth French edition, 1939, p. 147.

that is, in the sense of his mission, to him. “It is only we National Socialists and we alone,”

he said, who have penetrated the secret of the gigantic revolutions that are coming. And that is why we are the only people, chosen by Providence, to give its mark in the coming century "1. In fact, few German National Socialists had penetrated this secret. But it was enough that he had penetrated him, Adolf Hitler, the Leader and the very soul of Germany, to justify the “choice” of the Forces of life, because a people is in solidarity with its leader, at least. when the latter is, racially, one of his sons. In other words, the priority of Germany was in this case, a consequence of the lucidity of its Leader; of the “magical vision” - of the consciousness of the initiate living in the Eternal Present, - that only of all the politicians and generals of his time this one possessed.

It is in this “vision” that we must seek the source of the Führer's hostility towards the modern world - both “capitalist” and Marxist - and its institutions. It is useless to come back to the process of the superstition of equality, parliamentarism, democracy, etc., which is basically nothing other than the superstition of “man”, applied to political - this trial that the founder of the Third Reich made and repeated, in “Mein Kampf” as in all

his speeches, before the multitudes as before the few. Adolf Hitler also attacks features of our time which, while they are not at the root of this superstition - which is itself infinitely older, nevertheless reinforce its tragic character. It is a question, in particular, of the rapid disappearance of the sense of the sacred, of the recrudescence of the "technical spirit", and above all, perhaps, of the disorderly proliferation of man, in inverse ratio to his quality.

While knowing that they were and, if only in the name of Christian anthropocentrism, that they could only be his worst adversaries, Adolf Hitler was careful not to attack the Churches openly, without talking about “persecuting” them. He avoided it well, for political cunning; also for fear of depriving the people of an existing faith, before another has

1. Hermann Rauschning, "Hitler m’a dit", thirteenth French edition, 1939, pages 147 and 148.

deeply infiltrated in souls to be able to replace it advantageously.

This did not prevent him from realizing that the time of living Christianity was over; that the Churches were no more than a “hollow, fragile and false religious apparatus” 1 that it was not even worth the trouble to demolish from the outside, since it was already crumbling from the inside. even, and cracked on all sides. He did not believe in a resurrection of the Christian faith. This had never been, in the German countryside, more than a "varnish", a "shell" which had preserved, intact, under it, the old piety which it was now a question of reviving and reviving. lead. And among the urban masses, he saw

“nothing more” which revealed any consciousness of the sacred. And he realized that

“where everything is dead, nothing can be relighted” 2. In any case, Christianity was, in his eyes and in ours, only a foreign religion, imposed on the Germanic peoples, and fundamentally opposed to their genius. Adolf Hitler despised responsible men who had for so long been able to content

themselves with childishness such as those which the Churches envied the masses. And he was never short of sarcasm when, in front of the few to whom he knew he could flaunt the least popular aspect, perhaps, of his thought, he spoke of Christianity "invention of sick brains. . "3

What he mostly reproached him with, it seems, was the fact that he estranged his followers from Nature; may he instill in them contempt for the body and, above all, present himself to them as the "consoling" religion par excellence: the religion of the afflicted; of those who are "worked and burdened" - and lacking the strength to courageously carry their burden; of those who cannot come to terms with the idea of not seeing their loved ones again in a naively human Hereafter. He found in him - like Nietzsche - I know not what whiff of whining and servile commoner, and held him inferior to even the most primitive mythologies which, at least, integrate man into the Cosmos; all the more so inferior to a religion of Nature, ancestors, heroes, - and the national state

- such as this Shintoism, whose origin is lost in the night of prehistoric times, and that its allies the Japanese

1. H .. Rauschning, "Hitler Told Me," cited edition, p. 69.

2. H. Rauschning, Ibid. p. 71.

3. "Free Talk on War and Peace", p. 141.

had the intelligence to keep it, adapting it to their modern life1.

And he readily evoked, by contrast, the beauty of the attitude of his own devotees who, free from hope as well as fear, detachedly carried out the most dangerous tasks. "I have,"

he said on December 13, 1941, in the presence of Dr. Goebbels, Alfred Rosenberg, Terboven, and others, "six S.S. divisions made up of men absolutely indifferent to religion. This does not prevent them from going to their death with a serene soul. "2

Here, “indifference in matters of religion” means only “indifference” to Christianity and, perhaps, to any religious esoteric; certainly not indifference to the sacred. Quite the contrary! Because what the Führer reproached with Christianity, and undoubtedly with any religion or philosophy centered on the “too human”, it was precisely the absence in him (as in her) of this true piety which consists in feeling and in adoring “God” - the Principle of all being or non-being, the Essence of light and also of Shadow, - through the splendor of the visible and tangible world; through Order and Rhythm, and the unchanging Law, which is its expression; the Law that fuses opposites into the same unity, a reflection of unity in itself. What he reproached them with - was their inability to ensure that the sacred permeates life, all life, as in traditional societies.

And what he wanted precisely - and, as I will try to show soon, the SS must have a big role to play here - was a gradual return of the consciousness of the sacred, at various levels, in all segments of the population. Not a more or less artificial resurgence of the cult of Wotan and Thor, - the Divine never takes again, in the eyes of men, the forms it once abandoned

- but a return of Germany, and of the Germanic world in general, to Tradition, grasped in the Nordic manner, in the spirit of the old sagas, including those which, like the legend of Parsifal, have preserved, under a Christian appearance, the unchanged values of the race; the imprint of eternal values in the collective soul of the race. He wanted to return the German peasant "the appre

1. Idib. p. 141.

2. “Free speech on War and Peace”, translation top, p. 140.

direct and mysterious mansion of Nature, instinctive contact, communion with the Spirit of the Earth ”; scratch, at home, “the Christian veneer”, and give him back “the Religion of the race” 1, and, little by little, - especially in all the immense new “vital space” which he dreamed of conquering in is, - to remake, of the mass of its people, a people free of peasant-warriors, as formerly as at the time when the immemorial Odalrecht, the oldest

Germanic customary law, regulated the relations of the men among themselves and with their chiefs.

It was from the countryside which, he knew, still lived, behind a vain game of Christian names and gestures, “on pagan beliefs” 2 that he intended one day to evangelize these masses of the great cities, first victims of modern life in whom, in his own words,

“everything” was “dead”. (This “everything” meant for him “the essential”: the capacity of man, and especially of the pure-blooded Aryan, to feel both his nothingness, as an isolated individual, and his immortality in as custodian of the virtues of his race; his awareness of the sacred in daily life.)

He wanted to return this sense of the sacred to every German - to every Aryan - in whom he had faded or lost, over the generations, in contact with the superstitions spread by the Churches like those that a false “science” popularizes today. more and more. He knew that this was an arduous and long-term task, from which one should not expect spectacular success, but whose preservation of pure blood was the sine qua non for the accomplishment (because beyond a certain degree, very quickly reached, of interbreeding, a people is no longer the same people).

* * *

I mentioned above Adolf Hitler's interest in modern technology, especially - and for good reason! - those of war. This does not mean that the dangers of the mechanization of life, and especially of excessive specialization, have escaped it. Even in this very particular area of

1. H. Rauschning, "Hitler m’a dit", thirteenth French edition, p. 71.

2. H. Rauschning, "Hitler m’a dit", thirteenth French edition, p. 71.

strategy, in which he, the former corporal, moved with an ease that the genius himself can hardly explain, he was skeptical of specialists and their

inventions, and, in the final analysis, did not trust than to the supra-rational vision of the true leader - without, of course, rejecting for all that the use of any invention, insofar as it represents an effective means for victory. “What is,” he told Rauschning, “the invention which, until now, has been able to revolutionize the laws of the conduct of war in a lasting way? Each invention is itself followed, almost immediately, by another, which neutralizes the effects of the previous one ”. And he concluded that all of this conferred "only momentary superiority, and that the decision to go to war always rests with men" rather than materiel - no matter how large that may be.1

So it was not the technique itself that put him off. A universal spirit, he was at ease in this area as in so many others, and he recognized its place in combat in our time. What irritated to revolt, it was the effect that the technical training and handling precision instruments and statistical data can have, and *have* almost always on the man, even "well gifted ”, who specializes in it; it is the observation that they kill, in him, flexibility of mind, creative imagination, initiative, clear vision in the midst of a labyrinth of unforeseen difficulties; the ability to grasp, and to grasp *in time* - immediately, if possible, - the relationship between a *new* situation and effective action to address it; in short, *exact intuition* - according to him the higher form of intelligence. “It is always outside of technical circles that we meet creative genius” 2 , he said. And he advised his collaborators

- and this, all the more strongly since they occupied positions of greater responsibility -

to make their decisions “by pure intuition”; relying "on their instinct", never on bookish knowledge or on a routine which, in difficult cases, is more often than not behind the demands of action. He advised them to “simplify the problems” like 1. Hermann Rauschning, “Hitler told me”, thirteenth French edition, 1939, p. 21.

2. Hermann Rauschning, “Hitler told me”, thirteenth French edition, p. 22.

he himself simplified them; to “make litter of all that is complicated and doctrinaire” 1 .

And he repeated that “technicians never have instinct” 2 , entangled as they are in their theories, “like spiders in their web” and “incapable of weaving anything else” 3 . And Hermann Rauschning himself, whose malevolence towards him is obvious, is forced to agree that "this gift of simplification was the characteristic power which ensured the superiority of Adolf Hitler over his entourage." 4

To prove it, it would suffice to reread, in Léon Degrelle's book, “Hitler for a Thousand Years” 5 , the luminous pages which relate to the campaign in France *and that of Russia* ,

- in particular to the latter, to the subject from which so many and so many people - and not even those whose profession is war - reproach the Führer for having persisted in not listening to the technicians of strategy. The great soldier who was the leader of the Waffen SS “Wallonia” legion shows brilliantly that Adolf Hitler's refusal to be convinced by these famous specialists who, in the winter of 1941–42, demanded a withdrawal of a hundred or two hundred kilometers, “ *saved the army* ”, because “a general retreat through these endless white and devouring deserts would have been suicide”6 . “ *Against his generals, Hitler was right,* ” he insists - and not only during the seven months of the appalling Russian winter of 1941–42, but also in January 1943, when he insisted that von Paulus, surrounded in Stalingrad, tried, *as he could* , to throw himself towards the tanks of General Hoth, dependent on Marshal von Manstein, whom he had sent to his aid, and

which were only a few kilometers away . According to Degrelle, von Paulus “could have saved his men in forty-eight hours” 7 , but “an incapable theoretician on the ground,”

turned upside down by his finicky mania for meticulous groupings based on paperwork ”

8 , did not do so, preferring to capitulate, while

1. Hermann Rauschning, “Hitler told me”, thirteenth French edition. p. 209.

2. Hermann Rauschning, Idib. page 209.

3. Hermann Rauschning, Idib. page 210.

4. Hermann Rauschning, Idib. page 210.

5. Published in Éditions de la Table Ronde, in 1969.

6. Léon Degrelle, “Hitler for 1000 years”, page 129.

7. Léon Degrelle, “Hitler for 1000 years”, page 130.

8. Léon Degrelle, “Hitler for 1000 years”, page 174.

“Salvation was under his nose, forty-eight kilometers away” 1 . He did not do so, because in him meticulous study had taken the place of instinct; because he lacked the gift of simplifying problems and going intuitively to the essential. It was undoubtedly his nature.

But these deficiencies must have been singularly reinforced by the fact that “almost all his life, von Paulus had spent among the staff bureaucracy” 2 , in front of his cards, within the narrow framework of his specialty.

Of course, specialists are needed - in their place. Unfortunately, in certain exceptional circumstances, one is sometimes forced to call on them outside the realm of their routine, and ask them for more than they can give. And the more life, in all its aspects, becomes mechanized, thanks to the applications of science, the more there are, and the more there will be, from the top to the bottom of the social scale, of specialized technicians. And more and more rare will be those among them who, while having, in their particular capacity, the maximum of knowledge, will be able to *dominate* these, keeping the vision and the inspiration, and the inestimable qualities of character, which make the superior man. The Third Reich had such men: “modern” men by what they *could materially*, (military or civilian); on the other hand, equal to the greatest figures of the past because of what they

were : a Gudérian, a Skorzeny; a Hans-Ulrich Rudel; a Hanna Reitsch; a Doctor Todt; people strong enough to think and act big while using the machines of our time and subjecting themselves to the precise manipulations they require; Western counterpart of those Japanese warriors of the same Second World War who combined with the intelligent handling of the most modern weapons, fidelity to the code of *bushido* and, more often than one thinks, the practice of some immemorial spiritual discipline.

The Führer would have liked the best of his Germans to become, more or less, these new

"masters of fire" capable of dominating our end of cycle where technique is, with all its drawbacks, essential for those who want to survive in an overpopulated world. . He knew in fact that this role could and never could be played except by a minority. And it's 1. Léon Degrelle, "Hitler for 1000 years", page 175.

2. Léon Degrelle, "Hitler for 1000 years", page 170.

that minority, tried in combat, which was precisely to constitute the warlike aristocracy of the new world; world against the tide of universal decadence, which he dreamed of building, and in which, moreover, "after victory" - once the urgency of total war had disappeared - the mechanization of life would gradually cease, and where the traditional spirit, in the esoteric sense of the word, would take root more and more.

IX

THE REVERSAL OF

ANTHROPOCENTRIC VALUES .

“ *Awaken, shake off your chained forces,*

Let the sap flow in our dry furrows;

Make sparkle, under the flowering myrtles,

An unexpected sword, as in the Panathenaia . ”

Leconte de Lisle (“The Anathema”: Barbarian

Poems)

Demographic growth is, as I have tried to show above, both a consequence and an ever renewed cause of the development of techniques - a *consequence* of the conservation, thanks to improvements in medicine and surgery, of a growing number of people who normally should not be living; and *causes* the efforts of inventive minds, in order to create means of satisfying the needs, real or supposed, of a population which is multiplying, often in spite of the absence of protective hygiene, all the more *so if such* hygiene spreads there. It is a vicious circle, and all the more tragic since it can probably only be broken on a global scale. It would be criminal, in fact, to encourage, among the noblest and most gifted peoples, a decline in birth rate which would expose them, on equal terms, - *or* simply in the fatal peace of an indefinitely extended “consumer society”, as technical progress progresses - to give way to human varieties qualitatively inferior to them, but dangerously prolific, and whose demography is out of control.

No one, more than Adolf Hitler, was aware of this fact, to which he grants, in his policy, a place which he had never had under any regime, even racist, of the past. And it is perhaps in this more than in anything else that the flagrant opposition of the German Third Reich to the dominant tendencies of the modern world appears.

These tendencies are expressed in the precept a hundred thousand times

rehashed: “ *Live and let live* ” - “Live and let live” - applied (and this should be emphasized) to men of all races as well as to all degrees of health or physical or mental illness, but *to man alone* . It is the contrary precept that our protectors of the sacrosanct two-legged mammal apply to quadrupeds, cetaceans, reptiles, etc., as well as to the winged species and to the sylve. There, it is a question of “letting live” at most what does not hinder the indefinite expansion of any variety of men and even, at the limit, only what favors this expansion - as it is. This seems to be the case in Communist China, where only

“useful”, that is to say exploitable, animals have “the right to live”.

The eternal glory of Adolf Hitler - and, perhaps, the most striking sign that he was, par excellence, the man “against Time”; the man of the last chance of recovery no longer partial, but *total* - is, precisely, to have reversed this order of things. It is his glory forever to have, - and this, even in a country in the midst of war, where so many urgent problems were essential, - “let nature live”: protected (as far as possible) forests and their inhabitants; took a clear stand against vivisection; rejected, for himself, all meaty food and dreamed of gradually eliminating slaughterhouses, “after victory” (when he would have had his hands free) 1. It is his glory to have, much more, mocked the misplaced zeal of lovers of dogs, cats, or “purebred” horses, indifferent to the purity of their own descendants, and applied this time *to man. in the name of the human elite* , the very principle which had, for millennia, regulated the behavior of the man towards the beast and the tree: “let live” only what did not hinder the development of this elite; in the end, only what favored him - or at least did everything that was materially possible in that sense, in a world where, despite his power, he still had to reckon with constant opposition.

I recalled above 2 , the encouragement given by the Führer to the German birth rate. The German people, both

1. Declaration of Adolf Hitler to J. Goebbels, April 26, 1942. (See above, p. 104) 2. Pages 177, 178, 179.

the most gifted in the West, the most disciplined and the toughest in war, was to be the main reservoir of the future European aristocracy. (Had he not already been that of the old aristocracy of the continent? The people from which had come, with the Franks, all the lords of medieval Europe?) 1 . This reservoir had to remain inexhaustible. However,

“the exceptional being, in a family, is often the fifth, the seventh, the tenth or the twelfth child” 2 and the limitation of births brings, more or less long term, the downfall of the most strong, - as it has, observed the Führer 3, brought about the end of the ancient world by numerically weakening its patrician houses, in favor of a plebs which multiplied ceaselessly and provided more and more faithful to leveling Christianity. It was therefore necessary to honor the mothers of large families.

But it does not follow that like our friends of man, Adolf Hitler contemplated with satisfaction the idea of an Earth indefinitely exploited by an indefinitely increased population. Far from there ! Even in Germany, the systematic encouragement of the birth rate as well as the protection of the *healthy and well-bred* child , were coupled with a severe selection policy that, before the seizure of power, the dissemination of “ *Mein Kampf* ” had revealed to the public 4. The very expression of this policy, the law of the Third Reich provided for the sterilization of the incurably ill, the crazed, the deficient, as well as Germans more or less mixed with non-Aryan blood - Jewish or otherwise - who risked transmitting their infirmities, physical or mental, or their racial inferiority, to descendants. It formally prohibited, under pain of forced labor, both marriage and all extra-marital sexual relations between Jews and Germans or people of “related blood” 5

(artverwandt), that is to say Aryan, and more. especially Germanic.

Strict, as we can see, for the whole people, it was even more so for the members of this body.

1. Except those of Scandinavian origin, they too, moreover, Germans.

2. “Free Talk on War and Peace 'page 74.

3.“ Free Talk on War and Peace ”, page 254.

4.“ Mein Kampf ”, especially pages 279-280 of later editions (1935 , 1936, etc.).

5. Nuremberg Laws, September 1935.

of elite - true Nordic aristocracy, from all points of view, - represented by the SS. These were required to marry. It was, for them, a duty to the race - and also an order of the SS

Reichsführer , Heinrich Himmler 1 . And we asked them to have as many children as possible. But they could only choose their wife with the permission of the “SS Bureau of Races” (SS *Rassenamt*) which examined with the *utmost* rigor the family tree of the young girl, as well as her state of health and that of her predecessors. .

And, if they were to give abundant life, they *also* had *to* be lavish with their own blood, on all the battlefields. It was to them that the missions were entrusted, which required the most sustained courage, the most superhuman endurance, the most total contempt for suffering and death. It suffices to compare the losses suffered by these men on all fronts, but especially on the Eastern front, with those of other German military units and the best foreign armies, to feel how much the life of an elite individual , and a *fortiori that* of any individual counted little in National Socialist Germany when it came to the service of the Reich. Certainly, the birth rate was encouraged there, and all the more so as the quality - physical and mental - of the parents was more perfect. Certainly, no German and no thoroughbred German would not try to deceive nature by using contraceptives, and thereby risk depriving the race of the exceptional about 2 . But, on the other hand, the war, of which the Führer foresaw, even “after the victory”, the quasi-permanence on the edge of the conquered territories, as formerly on the shifting borders of the Roman Empire; war, “the natural state of man” 3- as he said himself, took charge, and would continue to take charge of limiting the number of adults, so much so that an SS family could not foresee a probability of survival,. . . only if it had at least “four sons” 4 .

1. Order No. 65. of December 31, 1931.

2. “Do we know what we lose because of the limitation of births? The man who was killed before his birth is the riddle. ” (Words spoken by Adolf Hitler in an interview of August 19-20, 1941. “Free Talk on War and Peace”, p. 29.

3. Rauschning, “Hitler told me”, p. 22.

4. “ Free Speech ”, p. 74.

In other words, to the dream of perpetual peace in a stunted world, where man would have made Nature the servant of his little pleasures and his little health, Adolf Hitler opposed that of the permanent struggle - of the “ perpetual revolution ”- both joy and duty of the Forts, alone standing in the midst of universal decay. To the comfortable law of least effort, he contrasted the old Jungle Law: the ideal of life both overwhelming and precarious; of dangerous life. With the formula that a ragged, emptied, pretentious and lousy youth was soon to diffuse in the nightmarish world which followed the collapse of the Reich: “Make love! Don’t make war! ”He argued in advance against the old English aristocratic law:“ To breed; to bleed; to lead ”, -“ procreate; shed blood; be the leaders. ”

But that's not all. One of the most depressing features of the coming Dark Age is, of course, the disorderly proliferation of man. Malthus had, more than one hundred and fifty years ago, already pointed out the dangers, but from the sole economic point of view.

Our optimists today try to respond to him by evoking the new possibilities of exploitation of the land, and even of the sea, which would allow, according to them, to see without worry quintuple, even tenfold, the human population of the planet . But the dangers remain, and are increasingly asserted, because the overall increase in the number of men is now taking place no longer "arithmetically" but in geometry. And it does seem that now

- more than a quarter of a century after the defeat of National Socialist Germany - the point has been reached beyond which nothing but gigantic external intervention, human or. . . divine, cannot stop it, - all the more reason to decrease the population of the world to the level where it would cease to endanger the natural balance.

However, more than any other, the Führer was aware of the catastrophe which already represented, (and which represents more and more), the overpopulation of certain regions of the earth - and not only because of the inevitable push to more or less soon, from the "hungry" against the "well-off". What he feared above all was the gradual disappearance of natural elites, of racial elites, under the rising tide of biologically inferior multitudes, even if here and there some dike could

be erected to protect them. For it should be noted that, at least in our time, it is, in general, the less beautiful and less gifted races and, among the same people, the less pure elements, which are the most prolific.

What the Aryan Defender of the Elite also feared was the lowering of the physical, intellectual and moral standards - the loss of quality - of generations to come. This is, in fact, a result, statistically fatal, of the unlimited increase in the number of humans, even

"of good race", as soon as natural selection is undermined by the widespread application of medicine, surgery, and especially preventive hygiene, reverse selection factors. Also, his program of sanitation of the German people (and, if he had won the war, of the peoples of Europe) included, in parallel with the sterilization of the incurable, capable, despite everything, of justifying their own existence by some useful work, the pure and simple physical suppression (without suffering, that is understood) of beings having only human form - and more? - such as monsters, idiots, the mentally deficient, the mad, etc. It was conceived in the sense of a definitive return to healthy Nature, which prompts the bird to throw the ill-conformed baby out of the nest; also, in the mind of the breeder who, from the litters of his bitches or his mares, withdraws and removes without hesitation the deformed animals, or too weak to survive without constant

care. It was conceived in the spirit of the divine Lycurgus, lawgiver of Sparta. And we know that Lycurgus's laws were dictated to him by the Apollo of Delphi, - "the Hyperborean."

Unfortunately, this program only got off to a *start* application. The fierce opposition of Christian churches, both Catholic and Protestant, resulted in a "postponement" of the draconian measures it included. Adolf Hitler was too realistic to confront head-on, in the midst of war, the prejudices that eleven hundred years of Christian anthropocentrism had anchored in the psyche of his people - and to brave the indignant sermons of a few bishops, such as von Galen, of Münster . It would have been difficult to put these prelates (and, one in particular, this one) under arrest, without risking provoking, among their flock, a disaffection that could not be more inopportune, with regard to the regime. Thus (among others) the ten thousand or so mentally deficient in the Bethel asylum near Bielefeld,

survived the fall of the Third Reich, - I repeat: *unfortunately* .

It remains true that the physical elimination of human waste was, along with the sterilization of incurable but still "usable" patients as "economic factors", an essential aspect of Adolf Hitler's struggle against decadence. The outright abolition of medicine and preventive hygiene should, logically, be another aspect. And she *would have*, without doubt, was another aspect, in a victorious Germany which would have dominated Europe, and would have nothing more to fear from the threat of prolific multitudes, massed in the East, under the command of leaders who had identified the old cause of Pan Slavism with that of Marxism-Leninism. But, given the tragic reality of this threat - and of that represented, in the longer term, and for quite other reasons, the overpopulation *of the entire Earth* - it was first of all this foreign proliferation that was needed. put a brake on.

In an interview of January 15, 1942, the Führer alludes to the "alarming" increase in the population of India; increase of fifty-five million in ten years 1 - all the *more* alarming, it should be said, that in this distant and last bastion of a strictly Aryan religious and metaphysical tradition, it is the lower castes, the aborigines and the Eurasians, - the *non*-

Aryans and the mestizos, - who multiply at the craziest rate, while the few million Aryans who have managed, over sixty centuries, to survive, more or less. pure, in a vast multiracial atmosphere, represent an increasingly small minority, and enjoy (and enjoyed already in 1942), thanks to parliamentarism introduced by the British, less and less political influence. But this tragedy did not concern Germany at war. The Führer continues; “We are seeing the same phenomenon in Russia; the women have a child there every year. The main reason for this increase is the decrease in mortality, due to advances in hygiene. *What are our doctors thinking about* ? ” 2. There, it is a question of the direct threat of indefinitely increased masses, which risk overwhelming and dissolving in their midst the future

1, “Free Talk on War and Peace”, page 203.

2. “Free Talk on War and Peace”, page 203.

German settlers of the Eastern Marches and, in the meantime, to soften the fighters of the German army who are less detached from the human-too-human; Aryan masses, no doubt, but not Germanic, and which the fatality of history opposed to the Germans from the Middle Ages, and, later, sometimes mixed with Mongolian blood. This is a danger for the German people and for the balance of the new world that the Führer dreamed of founding: the pan-European, if not pan-Aryan Empire, dominated by Germany.

Adolf Hitler wanted to ward off this danger, and he suspected that the ban on preventive hygiene measures would not suffice. So he had, according to Rauschning's report, considered more drastic measures - still in the spirit of the age-old Law of the Jungle; of the “struggle for life”, which the superior man has to apply *above all to other men* , of inferior quality to his own, for they are his real rivals on earth: *them*, and not the noble beasts, aristocrats of the forest, the savannah or the desert, his “equivalents” in the world deprived of the word; they, and not the trees, adorn the ground. “Nature is cruel”, declared the Fighter “against Time”; “So we have the right to be too. At the moment when I am going to throw the flower of Germanism into the hurricane of iron and fire, without feeling regret for the precious blood

which will flow freely, which could contest my right to annihilate millions of men of inferior races , which multiply like insects, and which I will not exterminate, moreover, *but whose growth I will systematically prevent* ? - for example by separating men from women for years " 1. . . . And again: "For so many centuries we have been talking about the protection of the poor and the miserable, the time has perhaps come to preserve the strong, threatened by their inferiors." 2

Finally, it is hardly useful to recall that this "controlled economy of demographic movements" 3 , by means of which he hoped to be able, outside the Germanic world, to stop this tendency to overpopulation characteristic of the Dark Age, 1. Hermann Rauschning, "Hitler told me", thirteenth French edition, p. 159-60.

2. Hermann Rauschning, "Hitler told me", thirteenth French edition, p. 160.

3. Hermann Rauschning, "Hitler told me", thirteenth French edition, p. 160.

was just one aspect of his business that went against the trends of this Age. A parallel action, more visible and more brutal - like that, so much decried and so poorly understood, of the Einsatzgruppen, was to complete it later. While all the wisdom of the Führer must be presented as a return to the Eternal Principles, his methods do not fail to recall those of Antiquity, by the total absence of "cases of conscience" and therefore, of remorse, dries up in him, who was responsible for them, than among the men who applied them. The removal of human waste from within its own people is reminiscent of the summary treatment in Sparta of unwelcome newborns, whom the ephors deemed unworthy - to be brought up. And the action of its Einsatzgruppen in Poland and Russia

- among the plethora of enslaved populations always ready for revolt - is singularly reminiscent of that of the ruthless Spartan cryptéia among the Helots. Both were above all an action of preventive defense, against a swarm of vanquished that the mere awareness of their number encouraged them to raise their heads, and that nothing could push them to set up in force against their conquerors. .

An enthusiastic statement by the Führer shows, moreover, better than long comments, his eminently revolutionary attitude and his contempt for the modern world, which he knew, anyway, doomed, and which he dreamed of destroying: “Well , yes, we are barbarians, and we want to be barbarians. It’s a title of honor. We are the ones who will rejuvenate the world. Today's world is near its end. Our only task is to destroy it. ”1

To sack it in order to build on its ruins a world in accordance with eternal values; with the original meaning of things. ”2

* * *

We can compare the enterprise action, in Germany and in the countries occupied by the armies of the Third Reich, against the Jews, to that of the Einsatzgruppen in the eastern territories.

1. Hermann Rauschning, “Hitler m’a dit,” thirteenth French edition, p. 160.

2. Adolf Hitler, “Mein Kampf”, German edition of 1935, p. 440.

In both cases it was a question, according to the instructions transmitted by Reinhardt Heydrich in May 1941 to the leaders of the latter, to “mercilessly destroy all past, present and future opposition to National Socialism” 1, that is, that is, to eliminate as many current or potential enemies as possible of the new Germanic faith and empire. In both cases, the action revealed a scale of values in complete opposition to any anthropocentrism - or even a scale of values completely devoid of hypocrisy. For war is in itself the negation of any anthropocentric faith or philosophy - especially war between men of different races and civilizations, some of whom consider the habitat of others as necessary, or favorable, to their own development. Himmler observed that the Anglo-Saxon pioneers in North America had "exterminated the Indians who only asked to live in their native land" 2. And the fiercest anti-Hitlerites are forced to admit that he was telling the truth, and that there is no “respect for the human person” in the attitude of the founders of the United States of America towards the real Americans. It is too easy, after the fact, when we have installed our democracy over the

entire surface of a continent practically emptied of its inhabitants, whose race we have destroyed in the most cowardly manner: - by alcohol, it is easy then, I say, to proclaim that the era of violence is over; to forbid others to carve out a “living space” for themselves as one has carved out one for oneself and, in the event that their effort is unsuccessful, to have them appear before an

“international tribunal” of parody, as “criminals against humanity”. It's easy. But that accuses the lie; bad faith. It also shows a secret and sordid envy: - that of the dwarf, towards the giant; that of the plutocrat in search of new markets, with regard to the warrior capable of frank and detached violence; that, too, of all the proud citizens of shaky colonial powers, towards the conquering Third Reich, at the height of its glory.

In these two actions - that of the Einsatzgruppen in Poland and Russia, and that against the Jews everywhere - the leaders of the Third Reich had men treated or allowed them to be treated.

1. Quoted by André Brissaud in "Hitler et l'Ordre Noir", 1969 edition, p. 319.

2. Confidences to Kersten (See Kersten's book: “The hands of the miracle”, p. 319.)

countries conquered as the founders of the U.S.A. had treated the Redskins, but with less tartufferie. They openly admitted that “the tragedy of greatness is to create new life by treading on corpses” 1 - corpses of which no matter how many, if the “new life” is closer to its divine prototype, if it is more faithful to supreme values, than life that disappears.

And they sincerely believed she was, or would be. (And it would, indeed, have been, if Germany had won the war.)

Moreover, they acted and caused to act without hatred and without sadism.

To US prosecutor Walton, who questioned him during his trial after the disaster, SS

Gruppenführer Otto Ohlendorf, Commander-in-Chief of the Einsatzgruppe D, declared that a man “who showed pleasure in these executions was fired” 2 - which means that these executions were considered in high places, as well as in the ranks of the SS, as an unpleasant necessity; as a task to be accomplished without hesitation, certainly, but without joy as without disgust, with serene indifference, in the interest of the German Reich and soon Pan-Aryan, which was also “the interest of the Universe” 3. Indeed, in the mind of Supreme Leader, Adolf Hitler, the expansion and transformation of the Reich was to initiate a global “turnaround”, in the traditional sense of the word.

But if, in practice, a “People's Commissar”, a Slavic Communist4, was killed as “enemy of the Reich”, as well as a Jew, it remains true that there was a nuance - a difference in meaning - between these two actions. The Slavic Communist was - just like any Communist; as well as many non-Communists, such as these nationalists of the Polish intelligentsia, also shot by the Einsatzgruppen commandos - considered personally dangerous. By killing him, we eliminated an enemy, real or supposed. (We did not have time to examine each individual case and to see if, perhaps, some valuable individuals could not have been, in the long run, brought to give their adhesion to the new Europe dominated by Germany). The Jew - in addition to the danger he could represent, and which he often personally represented,

1. André Brissaud, “Hitler et l'Ordre Noir”, 1969 edition, p. 309.

2. Quoted by André Brissaud, “Hitler et l'Ordre Noir”, p. 324.

3. The Bhagavad-Gîta, III, verse 25.

4. Many of the People's Commissars in Soviet Russia were Jews at the time, but not all of them were, by the way.

- was held to be dangerous in its very essence: by virtue of its belonging to the people whose historic role has been to spread untruths and counter-values in the world, a source of subversion, a source of “Anti- nature" ; the “chosen” people of the Powers Below (exact antithesis of the Aryan and especially of the German), without whom neither Marxism, Jacobinism, nor Christianity would have come into being - this “Bolshevism of ancient society ”, as the Führer so aptly put it, - nor any of the forms of superstition of“ man ”and of his“ happiness ”at all costs. It symbolized the victory of the Dark Age, which initiates know to be inevitable, but which they strive, despite everything, to postpone as long as possible, if they have a fighting soul. His elimination was, even more than that of people of all races who had believed his lies, a challenge to the Forces of Disintegration. For he was the “unclean” element. Himmler has, in more than one speech, likened it to parasitic insects whose presence degrades the most beautiful hair, the most robust body. And he saw its deletion "not a matter of ideology, but a matter of cleanliness."

And however . . . If there is an order to the leaders of the Einsatzgruppen to mercilessly eliminate “the enemies of National Socialism” (including the Jews, of course), there is no German document proving that the “final solution of the problem Jew ”meant the“ total physical liquidation of the Jews ”. In the famous Protocol of the Wannsee Conference of January 18, 1942, of which an author as impartial as André Brissaud moreover questions the authenticity1, we have, during the trials set up after the war, with bad faith that we know, with regard to the SS, the SD (Sicherheitsdienst), the Gestapo, etc., translated by

“extermination of the Jews in the German living space” the sentence which actually means “repression of the Jews outside of German living space ”: - Zurückdrângung der Juden aus dem Lebensraum des deutschen Volkes2. And it does seem that, first of all, it was only "repression" and not indiscriminate extermination that it took place, and this, despite the resentment

1. A. Brissaud, “Hitler and the Black Order”, 1969 edition, p. 309.

2. Quoted in full by Hans Grimm, “Warum? Woher? Aber Wohin? ”, 1954 edition, p. 187.

Jews all over the world, despite the resounding “declaration of war on the German Reich”

launched from New York at the beginning of August 1933 by Samuel Untermayer, President of the “International Jewish Economic Federation to combat the Hitlerite oppression of Jews ”. . . while in Germany there had been neither “oppression” nor persecution; despite the appeal of Wladimir Jabotinski, - future head of the Jewish terrorist organization Irgoun Zwi Leumi, - in the Jewish review *Masha Rietsch* of January 1934, for "the extermination of all Germans".

This seems all the more true since *before* the war, subgroup IV 134 of the *Reichssicherheitshauptamt* (RSHA) itself, in close collaboration with the *Haganah* , an underground Zionist organization, took care of sending Jews from the Reich. in Palestine, then under British mandate, and this, in spite of the opposition of the Government of London. Thus, in 1938 and during the first months of 1939, nearly four hundred thousand Jews left German territory, in full agreement with the National Socialist authorities. 1 I am not talking about those who left it *without* being forced, from 1933 to 1938, or *before* 1933.

What is more, the famous “Nuremberg Laws” of September 1935, which could not better reflect the spirit of the Hitler revolution and the purest Aryan racism, while denying the Jews (as indeed all the non -Aryans) the possibility of acquiring German nationality and by forbidding them “to display the German colors or to hoist the national flag of the Reich”, gave them the right “to hoist the Judaic colors”. The exercise of this right, it was specified, was “placed under the protection of the State” 2, which proves that at this time still, the Israelites were - and this, in spite of their historical role of “ferment of decomposition”, - regarded in National-Socialist Germany, certainly as foreigners, of whom it was advisable to be wary and that had to be kept at a distance, but not like

“vermin” to be destroyed.

Things will change in 1941 and especially in 1942, and more and more as the Second World War becomes more relentless, more “total,” and that, thanks especially to these

“millions of non-Jews, friends of the Jews” , including Samuel Untermayer
1. A. Brissaud, “Hitler and the Black Order”, p. 307.

2. Article 4 of the Third Nuremberg Law.

had foreseen, almost ten years before, the benevolent collaboration with his brethren of race, in their fight to the death against the Third Reich.

Because from May 1940, began the massive attack of the English air force, *directed deliberately against the German civilian population* . The English General Spaight boasts enough in his book “Bombing vindicated”. And the deluge of phosphorus and fire only intensified after the United States entered the war until it transformed, night after night, entire German cities into blazes. We estimate at around five million the number of German *civilians* , women, old people, children, who died during these ferocious bombardments: crushed under the smoldering rubble; or burnt, alive in their shelters invaded by liquid asphalt, in flames, which poured into them from the molten streets.

The Führer had not, from 1933 on the day after the “declaration of war” of several of theirs in the name of all of them, interned *all* the Jews of Germany, as he could then have been 1 . He felt strong enough to be generous, and besides, the bright side prevailed, in his psychology, over the relentless side. He had let anyone who wanted to go - go *with* their money, which they immediately used to turn world opinion against him and against his country. He had done everything, tried everything, to facilitate their peaceful rooting outside the Germanic living space; but no government had agreed to welcome them *en masse on* its territory or in its colonies. Now it was war. And it was *a Jewish war* , as they themselves proclaimed to anyone who would listen; a war *made* by the Aryans, whose Jewish propaganda had for years operated the direction of interest (misunderstood), narrow nationalism and jealous, and above this superstition of "man"

inherited both the Christianity and Descartes; a war waged against the Germans as “enemies of humanity”

and against the National Socialist *Weltanschauung* as “negation of man”. It was 1. If, through the mouths of its responsible representatives, a nation, whatever it may be, declares war on France, will not all the nationals of that nation, domiciled in France, be immediately interned?

hell unleashed against Germany by the Jews, in the name of “man”.

No one, of course, except those who “live in the Eternal” can claim to know the deep thought of Adolf Hitler. However, it is logical to assume that at the origin of the hardening which manifested itself as early as 1941, but especially later, in his attitude towards the Jews, there was a violent reaction in him against this superstition of “Man” and all the morals that flow from it, in view of the daily and ever-increasing horror of “phosphorus cleanings”, as their authors, the Anglo-American bombers, called them1. If this was the application of the morality of "man", determined to crush National Socialism by burning alive, women and children included, the people who had acclaimed him and brought him to power, then why hesitate? more to oppose it, even in its last consequences, the immemorial moral of the Jungle: that of the fight to the death between incompatible species?

Perhaps the Führer did not order the massive suppressions of Jews, without distinction of sex or age, so much in the conquered spaces of the East (where they moreover very often merged with the most dangerous Franks. shooters and saboteurs), than in concentration camps. But he allowed his collaborators most inclined to radical measures to act - like Goebbels whom he had nevertheless severely reprimanded2 the day after the well-known night of the popular “pogrom” of November 9-10, 1938, known as Kristallnacht. Heinrich Himmler and Reinhardt Heyrich only carried out the measures suggested, for which the Führer accepted all responsibility.

* * *

But it is above all the properly constructive aspect of Hitlerism that makes it the elite's fighting philosophy against leveling - against “mass reduction” (Vermassung) - and the instrument of an in extremis recovery. of Aryan humanity and, through it, of all terrestrial life, against the current of Time.

1. Sauvageon, post-war author, gave this cynical title to one of his novels.

2. Hans Grimm, “Warum? Woher? aber Wohin? ” p. 84.

I have said it over and over again throughout these talks: the “New Order” of the Führer

- the one he wanted and that, unfortunately, the pressure of the Dark Forces around the world had to crush before his installation, - n ' was nothing “new”. It was the oldest order that could be: the “original” order of things, firmly based on the eternal truths which dominate and condition this particular manifestation of Being which is life.

But its resurgence in our late stage of the Age of Untruths par excellence (and let alone, later still) could and never can happen except through combat. This is why the idea of relentless combat - of "perpetual revolution" 1 - is inseparable from Hitlerism. It underpins both the most positive creations, in all fields, and the most implacable defense measures against racial corruption or against the regime's saboteurs. Hitler's intolerance is, even in its aggressiveness, only a defensive intolerance: - a reaction, as I have tried to show, against the millennial intolerance of Judaism and its “jealous God”, and against that entities no less “jealous” (“universal conscience”, “democracy”, etc.) in which an increasingly Judaized world believes. Hitlerism itself is, even in its conquering impetus, only a movement of defense, protection, resurrection of the fundamental values of Life, denied in the West for centuries. It is the defense of the ideal Order, more or less apparent in the most venerable ancient societies, against all crossbreeding, all leveling, all backward selections, all unnatural reversals; against the disintegrating pressure of what has come to be called "progress" and which is, at bottom, only the ever more haunting assertion of anthropocentrism. He is, I repeat again, unthinkable outside the Dark Age.

When I speak of its “constructive aspect”, I am not particularly referring to the spectacular, material, social or even cultural achievements of the German Third Reich: not the recovery of the national economy, almost overnight; not the various initiatives or institutions that one might call "philanthropic", if the regime leaders themselves 1. Hermann Rauschning, “Hitler m’a dit,” thirteenth French edition, p. 59.

had simply considered them as marks of social justice: - help for mother and child; the distribution of charcoal to old people during the winter; cruises to the Balearic Islands, or the Canaries, organized for factory workers on paid leave; - not the royal quadruple-track autobahns, which plunged into the splendor of the restored forests as far as the eye could see. This was all just a series of obvious signs of the victorious revolution - a series that was only just beginning. Other signs, less obvious, more subtle than the first, were already emerging in all areas of life. Newborns were given more and more beautiful Germanic names, evoking a legendary past. The furniture - at least in some privileged homes, such as those of members of the S.S. for example - was decorated with symbolic motifs, the occult influence of which was felt even on those who could not explain themselves. But, whatever their importance, these were, again, only signs. It was not the revolution.

The true, positive, creative revolution - unique among the political upheavals of all the centuries, since Antiquity - was the return to the sources, under the command of a qualified Chief and Master: both initiate and strategist, and supreme holder of political authority; prophet of the “new” (or rather eternal) Doctrine and founder of the corresponding visible order; invested, as I said above, with the “power of the Two Keys”,

- elected from those Forces of Life which militate with more and more impersonal fury, against the current of the fatal tendencies of the Cycle near its end. The real revolution was the effort to restore a traditional society, hierarchized according to the intangible values of always; resting solidly on the earth as it would carry its elite of race, character and knowledge, beyond human, as the plant with the long serpentine stems maintains on the surface

of the pond, far above the nourishing mud, its mystical lotuses, hatched in the light.

The European, if not pan-Aryan, society that the Führer wanted should not be anything other than that. Centered politically around the “great Reich” - that is to say of Germany, completed by the spaces conquered in the west and especially in the east, - it would have been dominated by the Germanic elite of the SS to which one would have incorporated more and more of the Aryans of origin

non-German, deemed worthy to form with their blood brothers, the warrior aristocracy of the new world. And a part at least of this young aristocracy would have been - was already, in fact - a spiritual elite: an initiatory group, attached, through a very old tradition, of Germanic expression, to the primordial Tradition. .

Ruled from 1933 by the very Incarnation of the divine Liberator who keeps coming back and, over the years, by that of his paladins whom he himself would have appointed, the Reich was to become again what it had been centuries before. Christianity and before Rome, the soil of the old German tribes: a “Holy Land” in the esoteric sense of the word; the cradle of a civilization nourished by the radiance of a powerful center of initiatory achievement. And it is notorious that this new Aryan civilization, with Germanic elite, was this time inspired by exactly the same principles as the old society of Vedic and post-Vedic India, when the caste system, also based on “the race and personality ”, still corresponded effectively to the natural hierarchy of men. There is, in both cases, at the root of the entire social structure - and, with some exceptions, at the base of the relations between conquerors and conquered, - the same notion of irreducible congenital inequality between human races, and even between the more or less clear subdivisions of the same fundamental race, an inequality that no religious or philosophical anthropocentrism attenuates, and which it is the duty of the wise legislator to reinforce, if possible; never to fight. The abyss which, in the mind of the Führer, separates the Aryan worthy of the name from “sub-men”, recalls in more than one way the one which, in the Sanskrit Scriptures, separates and opposes the Arya, “Twice born”, from Dasyu. The

Führer goes, according to Rauschning, so far as to speak of a “new variety of man”, the result of a true “mutation”, in the scientific and natural sense of the word ”1, which“ would go far beyond the current man ”and would go further and further away from“ the man of the flock ”already entered, according to him,“ in the stage of withering and survival. ”2

It seems that he envisioned this "mutation" - which, 1. Hermann Rauschning, “Hitler m’a dit,” thirteenth French edition, p. 272.

2. Hermann Rauschning, "Hitler m’a dit", thirteenth French edition, p. 272-273.

like the initiation of the “twice-born” of ancient India, or that of the free men of pagan Greece to “mysteries”, only concerned the race of masters - like the culmination of a harsh series of proofs. He felt it was too late to impose such asceticism on the already mature generation. It was the youth, that “splendid youth” that Adolf Hitler loved so much, - the one whose destinies he still had to try to guide “in the centuries to come”, by writing his political Testament under the thunder of Russian cannon, - who was to to submit to it, and to come out of it transformed, hardened, embellished, raised to a higher level of being; level that an elite within the elite had yet to rise.

It was in the “fortresses” (Burgs) of the Order, both warrior and mystical of the SS - these veritable nurseries of Kshatriyas of the West, - that the fencing masters and the spiritual masters of the new aristocracy had to educate young candidates for superhumanity. “My pedagogy is hard”, declared the Legislator inspired by the new Aryan world. “I work with a hammer and loosen anything that is stupid or rotten. In my Burgs of the Order, we will grow a youth before whom the world will tremble; a violent, imperious, intrepid youth ”.

. . a youth who “will know how to endure pain. I don't want anything weak or tender in her. I want her to have the strength and beauty of young wild beasts. . . the innocence and nobility of Nature ”1. And further on, still in the same conversation with Rauschning:

“The only science I will demand from these young people is self-mastery. They will learn to tame fear. This is the first degree of my Order: the degree of heroic youth. This is where the second degree will emerge: that of "free man", of man "at the center of the world", of

"man of god." 2

What was this "man-god"? this “man at the center of the world”? —Whose nature seems to have completely escaped Rauschning, as no doubt many of the Führer’s other interlocutors. What was it - what could it be - if not what

1. Hermann Rauschning, "Hitler m’a dit", thirteenth French edition ,. p. 278.

2. Hermann Rauschning, "Hitler m’a dit", thirteenth French edition, p 279.

sages, in the traditional sense of the word, call “the primordial man” or “the Edenic man”: he who has succeeded, precisely thanks to his “self-control”, to identify himself with the center of his being (which is, like that of every being, human or not, the very center of the manifested world) and who, thereby regained original innocence, because “while acting, he no longer acts”? 1

But there was a "future stage of manly maturity", other, higher degrees of initiation, which Adolf Hitler said was "not allowed to speak" of. There were revelations, which were to come “later”, “a long time, perhaps, after his death”. He knew that this death - like that, at least apparent, of this whole universe of truth that he was recreating with iron and fire

- would be indispensable to the ultimate accomplishment of his mission. He had, at the age of sixteen, had an extraordinary intuition, I should say: vision. He has, it seems, never expressed to anyone the depth of his thought, nor the magnitude (and horror) of what, from the angle of the “Eternal Present”, his inner eye. could discover the immediate future of Germany and the world; nor the underlying reasons - more than human - that made his fight necessary despite the old certainty and the increasingly obvious prospect of inevitable collapse. He never expressed any of it because

metaphysical knowledge, which alone justified everything he could have said, is, like all knowledge of this order, incommunicable. Among his most devoted collaborators, could not follow him, without a leap of faith, that those who - like Rudolf Hess - without being like him aspects of Him who-returns from age to age, were still initiated. These did not need any transmission, verbal or written, to grasp all that, in the Führer's secret thought, although impenetrable to the discursive intelligence, did not exceed their level.

* * *

The absolute refusal of a “free and compulsory” education - and the same for all is still one of the great features which bring together the society that Adolf Hitler dreamed of establishing - and already that of the Third Reich itself - with societies traditional 1. The Bhagavad-Gîta, IV, Verse 20.

past. Already in “Mein Kampf”, the idea of an identical education of young men and young girls is rejected with the utmost rigor 1 , We cannot give the same teaching to adolescents that Nature intends for different and complementary functions . Likewise, we cannot learn the same things, and in the same spirit, even to young people of the same sex but who, later, will have to devote themselves to activities unrelated to each other. This would load their memory of an information pile they have, mostly, what to do, while denying the undoubtedly valuable knowledge, and neglecting the formation of their character 2.

This is true, of course, when they are children of the same people. It is even more so when they are not. To realize this, it suffices to think of the incongruities to which the mania for the general distribution of a uniform education leads to a country of multiple races and cultures, such as India, for example; or to those provoked by the teaching of the French literature program of the baccalaureate to twentieth century Khmers, mostly ignorant of their own culture.

Adolf Hitler saw in this sinister stupidity one of the most alarming symptoms of this universal gangrene which is the Anti-tradition. He wanted

people to be taught only what was good and desirable for them to know, in order to hold, in the human hierarchy, the place they *should* occupy there, by their total heredity: - *race* and innate personal abilities. Few thinkers have attacked with as much vehemence as he the “civilizing” action of Christian missionaries in black Africa and elsewhere, their obstinacy in imposing on people of other climates a ridiculous attire 3, and values which only serve to misalign them and turn them into rebels. Few have been as categorical as he in the condemnation of a uniform general education, distributed without discrimination in primary schools, to the children of the masses, even Europeans; - even German. He considered it particularly unnecessary, for the great majority of the sons (and even more daughters) of the people, the superficial study of

1. “Mein Kampf edition 1935, pp. 459-460.

2. “Free speech on War and Peace, translation cited, p. 309 and 344.

3. Idib, p. 309.

foreign languages, as well as science. One should, according to him, be content to teach just enough of these subjects “to put on the right track” 1 those pupils who would take a genuine interest in them and prolong their schooling.

But there is more, and much more. In European society dominated by its Germanic elite, such as the Führer would have rebuilt it, if he had been able, education and culture, and a *fortiori* the practical probability of an advanced spiritual development, had to regain the secret character - properly initiatory - which they had had in the most distant antiquity, among the Aryan peoples and among others: among the Germans of the Bronze Age as in the Egypt of the Pharaohs, and in India. They were to be reserved for the privileged.

Emerging “at the origin”, that is to say in the heroic age of National Socialism, of the decisive test of combat, these privileged people were necessarily from all classes of “ *pre-Hitler" society. . It could not be*

otherwise at a time when the “class”, no longer corresponding to the purity of blood and its inherent qualities, no longer has any justification. But these early soldiers were to, little by little, with the young people rigorously selected and hardened in the “ Burgs " of the SS Order in the asceticism of the body, of the will and of knowledge, to form an aristocracy henceforth hereditary. , strongly rooted, - owner of large family estates in the conquered spaces, - and herself hierarchical. They were, these members of the elite corps par excellence , among which now elbowed the most beautiful, the most valiant sons of peasants, the most brilliant academics of good race, and many young representatives of the old and rigid German nobility. , gradually merge into a real caste , an inexhaustible reservoir of candidates for superhumanity.

And, I repeat, this new nobility of the Western world, it was created , must also be admitted Aryans "other nationalities" which would be "sympathetic shown" in action that the Führer was leading 2 certainly, "for the great Reich", but also for the return of the entire Earth to a life based on the traditional truth; “For the great Reich” because 1. “Free Talk on War and Peace”, p. 344.

2. Hermann Rauschning, “Hitler told me”, thirteenth French edition, p. 62.

that he alone could be the instrument of this recovery in extremis, if any somewhat lasting recovery was not already impossible. Already the Waffen SS which, without the fatality proper to our end of the cycle, could have been the barrier against the immense enterprise of subversion that Marxism represents, included contingents from around thirty countries, including an Indian Legion and a “Britische Freiwilligen Korps” or “English Legion of Saint George”, - so true is it that “great empires are born on a national basis, but very quickly leave it behind” 1. And what is true of an “empire” is all the more so of a civilization.

"Total freedom of instruction" was therefore to be the privilege of the elite of blood and character, - of the natural elite, - and of "those whom it would admit into its midst" 2.

(And she would admit less and less as, thanks to the rigorous racial selection to which she was to be subjected, she rose more and more above the less pure, less perfect masses).

Ultimately, completely freed "from all humanitarian and scientific prejudices", and in that joining those of the first ages. of the world, the future Hitlerite civilization was to grant "to the great mass of the lower class" and, a fortiori, to the inferior races of conquered foreigners, whom the Führer designated in advance as "modern slaves", the

"Benefit of illiteracy" 3. And wherever, for the maintenance of the harmony between the community, visible hierarchy, and the real hierarchy of the world of the Essences, a certain knowledge and a certain quality of existence would be considered necessary or advantageous, it was to dispense different degrees of knowledge and asceticism, or to encourage the acquisition thereof - "a degree of instruction for each class, and, in the class, for each level" 4. And this, even among the elite, which, I repeat, had to include

"levels" corresponding to innate capacities for development and action.

In several interviews, the Führer admitted owing much to his adversaries, in particular to the Catholic Church, whose solid structure and duration he admired, and, within the Church, to the Jesuit Order, with its spiritual exercises and its discipline 1. Hermann Rauschning, "Hitler m'a dit", thirteenth French edition, page 62.

2. Hermann Rauschning, Idib., Page 62.

3. Hermann Rauschning, Idib., Page 62.

4. Hermann Rauschning, Idib., Page 62.

of iron. He confessed to having borrowed the practice of secrecy from Freemasonry, - the very thing that was their strength, and made them dangerous in his eyes. He wanted, he said, to beat the Jews "with their own

weapons", and declared - rightly - that "he who does not learn from his enemies is a fool" 1. But these contributions, important as they may have been, would never have been enough to give true Hitlerism the traditional character that I have tried, throughout these pages, to bring out. They would not have been enough, because the Church and the Freemasonry were, as a whole (as spiritual groups), cut off, for centuries already, from the primordial Tradition, and because the Jews, leveling wanted, organized, of all non-Jewish humanity, could not, as such, (that is to say, apart from isolated individuals, apolitical, thirsty for pure spirituality, who perhaps exist among them) represent that the Anti-tradition: - the inspiring brain and director of social subversion, itself a tangible expression of subversion in the esoteric sense of the word. Something else was needed: - no longer borrowing from the distorted, if not reversed, image of Tradition, as it appears in organizations, and in the pseudo-religious, pseudo-racial community, as national Germany- socialist had to fight, but a powerful, effective, genuine link with Tradition, a link secured and maintained by the only means by which it had ever been reestablished and consolidated: initiation.

If one thinks of this total rejection of modern prejudices, by which Hitlerism opposes all political doctrines of our time and of the centuries immediately preceding it; if we remember the dream of a universal hierarchy, based above all on blood, which was and remains his; and, above all, perhaps, if we consider this resounding negation of the great Jacobin idea of the "right of all men" to at least primary education, we cannot help bringing the spirit of the Führer closer to that of the ancient legislators, spokespersons for the Gods. I, about the suppression of idiots, mental morons and other human waste, wanted by Adolf Hitler, and all the effort of biological selection practiced under his orders, especially within the elite SS, mentioned the laws that Apollo Delphian had once dictated to Lycurgus. (And the physical perfection that was demanded of 1. Hermann Rauschning, Idib., Page 266.

volunteers of the Black Order, immediately brings to mind the one that this same God, the Aryan par excellence, asked of his priests, to whom a weak

sight, or a single tooth requiring care, barred the possibility of the novitiate).

The secret character of all science, even secular one, in the future Hitlerite civilization, and the efforts already made under the Third Reich, to limit, as far as possible, the misdeeds of general education - this "most corrosive poison "Of liberalism, - evoke the curse which, thousands of years ago, and in all traditional societies, was aimed at all those who would have disclosed wrongly and through - and especially to people of blood held unclean , knowledge of which the priests (and those whom they judged worthy of it) had the exclusiveness. They recall the very old "Laws of Manu" and the formal prohibition therein to teach the Shudras, (and, even more so, the Chandalas, Poukhasas, and other people of mixed blood) science of the Sacred Books and the incantatory formulas 1. The most severe penalties struck, in ancient India, both the Arya who would have allowed himself to utter a secret text in the presence of a man of the servile castes, and the Soudra, or the mestizo, who would have heard it , even without having listened. Similar laws existed among all peoples still attached, each through his elite of blood and science, to the original Tradition, all science being, then still, "sacred" and secret.

In his bitter book, which nonetheless abounds in involuntary homage to the Führer - the most malevolent criticisms which, in fact, are praises which are ignored - Hermann Rauschning describes Hitlerism as "the irruption of the primitive world into the West "2.

In reality, it is not the "primitive world" that we are talking about here - not, at least, the

"primitive world" as Rauschning understands it - but the primordial world; of the world before any break with the Tradition of more than human origin. The "savages" to which the Christian alludes, furious at having taken the wrong path, are by no means

"primitives", but degenerates: - what the West is heading precisely towards, which has just rejected the latter in date of his Saviors. The civilization that 1. Laws of Manu, Book IV, 80-81.

2. H. Rauschning, Hitler told me, p. 287.

this last would have founded, if, by its refusal, Europe had not shown that it was already

"too late", had all the features of these powerful "recoveries" which occur throughout the cycle, each time more short, but still inspired by the same nostalgia for the more and more unthinkable Golden Age, in the Age of Truth.

Certainly irresistible forces, essentially telluric, possessed, at Adolf Hitler's call, fascinated crowds. And the grandiose nocturnal parades, by torchlight, to the sound of war songs, drums and fanfares, emanated a real collective spell. Why not ? This too was part of the art of awakening age-old instincts; of the "return to Nature", with its depth and richness, - and its innocence - after centuries of lies and emasculation. Despite this, it was not "the tamtam of savage peoples" which, as Rauschning writes, dominated the shifting structure of the Third Reich, and above all, the thinking and aspirations of the Führer and the great leaders, known or hidden, of the Order of the SS, - elite within the elite. It was, mute with carnal ears, but everywhere present, subtle, indestructible, hovering even over Germany in flames, even over Europe degraded after the disaster of 1945, the eternal " music of the spheres "of which Plato spoke.

And those who were (and are) capable of grasping its rhythm, heard it, - and should continue to hear it after the defeat: even before the dwarves, disguised as "judges", the carnival courts after- war; down to the gallows, and in the concentration camps of the victors; even in the collapse of the "consumer society" imposed on the dismembered Reich and on the European colony of the United States, - a society with empty arsenals, with pantries packed to the brim, according to the demands of the Jews, who had no nothing forgotten, but, alas, learned a lot since the time of the Weimar Republic. For what is eternal cannot be destroyed. And the initiate is one who lives in the Eternal, and acts on behalf of the very principles that govern the Universe. A Hindu of those who, at the beginning of the Second World War and already before, had greeted in the person of Adolf Hitler an

“avatar of Viçnu”, and the “leader of all Aryas”, told me that he recognized him for such the fact that he wanted to “give back to the caste system its original meaning, then extend it to the whole world”. In him, he clarified, had reappeared the One who, a few thousand years ago,

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declared to the hero Arjuna: “From Me emanated the four castes, created by the different distribution of qualities.” 1

This ties in and confirms everything I have just said, - the initiate being consciously identical to the Principle of all being or not being, (having “realized” the identity of his essence with Him).

* * *

Despite the controversies that the name of the Führer still unleashes, more than a quarter of a century after the disappearance of his physical person, his initiation into a powerful esoteric group, in direct connection with the primordial Tradition, is no longer in doubt.

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Of course, its detractors - and there are many! - tried to present him as a man driven to all excess, after having been driven by his “hybris”, his excessiveness, to betray the spirit of his spiritual masters. Or, they saw in him a master of error, a disciple of “black magicians”, himself a soul and instrument of subversion (in the metaphysical sense) in its most tragic way. But their clairvoyance is suspect simply because they all view themselves from a "moral" point of view - and from a false morality, since supposedly

"the same for all men".

What, in fact, repels them, and prevents them a priori from recognizing the truth of Hitlerism, is its total absence of anthropocentrism, and the enormity of “war crimes” and

“crimes against humanity. ”, To which it is historically linked. In other words, they blame it for disagreeing with “universal consciousness”.

However, the all too famous "universal consciousness" does not exist; never existed. It is, at most, only the set of prejudices common to people of the same civilization, insofar as they neither feel nor think for themselves - which means that it does not 'is in no way "universal". And furthermore, spiritual development is not a matter of morals, but of knowledge; of direct vision of the Eternal Laws of Being and Non-Being. It is written in these ancient "Laws of Manu", whose spirit is so close to that of the most enlightened faithful of the Führer, that "a Brahmin possessing the entire Rig-Veda", - which does not mean : knowing by heart the 1009 hymns that make up this oldest of all language writings 1. The Bhagavad-Gîta, IV, Verse 13.

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and of Aryan inspiration, but possessing the supreme knowledge, - the initiation - which would imply the perfect comprehension of the symbols which are hidden there under the words and the images which they evoke, - it is written, I say, that this Brahmin "would not be defiled with any crime, even if he had killed all the inhabitants of the three worlds, and accepted food from the vilest man" 1. Certainly, such a man, having transcended all individuality, could only act without passion and, like the sage of whom he is spoken of in the Bhagavad-Gita, "in the interest of the Universe". But it by no means follows that his action corresponds to a "man-centered" morality. There is even reason to think that it could, if necessary, move away from it a lot. For nothing proves that "the interest of the Universe" - the agreement of action with the deep demands of a moment in history, which the initiate grasps from the angle of the "Eternal Present", - sometimes does not require the sacrifice of millions of men, even the best.

Adolf Hitler (as well as that of several very influential personalities of the Third Reich, among others, Rudolf Hess, Alfred Rosenberg, Dietrich Eckart, among others), has been widely reported), to the mysterious society, founded in 1912 by Rudolf von Sebottendorf.

Much has also been said about the decisive influence that readings of a very particular esoteric and messianic character would have had on him, including the writings of the former Cistercian monk Adolf Josef Lanz, says Jörg Lanz von Liebenfels, founder 2 and Grand Master of the "Order of the

New Temple", and his review, Ostara 3. We did not fail to recall his close connection with the geopolitician Karl Haushofer, member of the

"Société du Vril", versed in the knowledge of secret doctrines, which would have been revealed to him in India, Tibet and Japan, and very aware of the immense "magic power"

of the Swastika 4 . Lastly, we have underlined the particular role of initiator that at least Dietrich Eckart would have played with him - if not Dietrich Eckart and Rudolf Hess, although both have always presented themselves in public life as his faithful disciples and collaborators. Dietrich Eckart would have, in December 1923, on his deathbed, declared in front of some of his

1. "Laws of Manu", Book eleventh, verse 261.

2. In 1900.

3. Founded in 1905.

4. André Brissaud, "Hitler et l'Ordre Noir", edition 1969, page 53.

brothers of the Thule Society, the masters of the said Company, including himself, he would have said "we" when speaking of them - would have given Adolf Hitler "the way to communicate with Them " is that is, with the "Higher Unknowns" or "Intelligences outside of mankind," and that he, in particular, "influenced history more than any other German." 1

However, it should not be forgotten that, whatever initiatory training he followed later, it seems certain that the future Führer was already, "between twelve and fourteen years old"

2 and perhaps even earlier still, in possession of the fundamental directives of his historical "self"; that he had, then already, shown his love for art in general, and especially for. architecture and music; his interest in German history (and history itself); his ardent patriotism; his hostility towards the Jews (which he felt already being the absolute antithesis of the Germans);

and finally, his boundless admiration for all of Richard Wagner's work. It seems certain, if one refers to the account that his adolescent friend, August Kubizek, left us of his life until the age of nineteen, that his great, his true "initiator

"- the one who really awakened in him a more than human vision of things before any affiliation to any esoteric teaching group, - was Wagner, and only Wagner. Adolf Hitler has retained all his life the enthusiastic veneration he had, barely out of childhood, devoted to the Master of Bayreuth. No one ever understood, felt, like him, the cosmic significance of the Wagnerian themes - person; not even Nietzsche, who, however, had undoubtedly gone some way in the direction of the knowledge of first principles. The creation of "Parsifal" has remained an enigma for the philosopher of the "superman", who has only grasped the Christian envelope. The Führer knew how to rise beyond the apparent opposition of opposites - including that which seems to exist between "the Enchantment of Good Friday" and the "Ride of the Valkyries". He could see further. He greeted, behind "the poetic setting of the Wagnerian drama",. . . "The practical teaching of the stubborn struggle for selection and renewal" 3 , and in the Grail, Source of life 1. André Brissaud. "Hitler and the Black Order", 1969 edition, page 61-62.

2. André Brissaud "Hitler and the Black Order", 1969 edition, page 39.

3. Hermann Rauschning. "Hitler told me", thirteenth French edition, page 257.

eternal, the very symbol of "pure blood". And he praised the Master for having known how to give his prophetic message both the form of Parsifal and that, quite pagan, of the

"Tetralogy". It was because Wagner's music had the gift of evoking to him the vision not only of "previous worlds", but of scenes of history "in potential", in other words, of opening the doors to "l 'Eternal Present', - and this, apparently, from adolescence , if we are to believe the admirable scene reported by August Kubizek, and which would have taken place

following a performance of Wagner's 'Rienzi' at the Linz Opera House, when the future Führer was sixteen. The scene is too beautiful to allow ourselves not to quote it in full .

Leaving, therefore, the Linz theater, where they had just attended a performance of Richard Wagner's "Rienzi", the two young people - Adolf Hitler and August Kubizek -

instead of returning home, took, well that it was already past midnight, "the path that led to the top of Freiburg". They loved this deserted place for having spent beautiful Sunday afternoons there, alone in the middle of nature. Now it was Adolf Hitler who, visibly upset at the end of the show, had insisted that they return, despite the late hour, - perhaps because of her. "He" (ie Adolf Hitler) "walked," writes Kubizek, "without saying a word, ignoring my presence. I had never seen him so strange, so pale. The higher we went, the more the fog cleared ". . . "I wanted to ask my friend where he wanted to go like this, but the fierce and closed expression on his face prevented me from asking him the question."

. . . "When we reached the top, the fog - in which the city was still submerged - had disappeared. Above our heads the stars shone with all their fires in a perfectly pure sky.

Adolf turned - then towards me and grabbed my two hands which he squeezed tightly between his. It was a gesture that I had never seen him do before. I felt how moved he was. His eyes shone with animation. The words didn't come out of his mouth with ease, as usual, but in a choppy fashion. His voice was hoarse, and betrayed his upset.

Gradually he began to speak more freely. The words flowed freely from his mouth. Never before had I heard him, and never again should I hear him speak like then

that alone, standing under the stars, we felt like the only creatures on earth.

It is impossible for me to relate in detail the words my friend spoke at that hour in front of me.

Something quite remarkable, which I had never paid attention to when before he spoke to me with excitement, struck me then: it was as if another "I" was speaking through him

- an Other, at the same time. contact which he himself was as upset as I was. There was no way we could believe that we were dealing with a speaker then, that his own words would have turned gray. Quite the contrary! Rather, I had the impression that he himself experienced with astonishment, I would even say with bewilderment, what gushed out of him with the elemental violence of a force of Nature. I dare not pass judgment on this observation. But it was with him a state of rapture, in which he transposed into a grandiose vision, on another plane, of his own, - without directly alluding to this example and model, and not only as a simple repetition of this experience. , - what he had just experienced about "Rienzi". Rather, the impression this opera had made on him had been only the external impulse which had compelled him to speak. Like the mass of water, hitherto held back by a dam, rushes, irresistible, if it is broken, so the torrent of eloquence poured out from him, in sublime images, with an invincible force of suggestion, he unrolled before me his own future and that of the German people. . . Then there was silence. We went back down to the city. The bell tower clocks marked three in the morning. We parted in front of my parents' house. Adolf shook my hand. Stunned, I saw that he was not going home, but was heading back up the hill. "Where do you want to go again?" I asked her, puzzled. He replied laconically: "I want to be alone". I followed him for a long time with my eyes, while wrapped in his dark cloak, he walked up the empty street in the night "1.

"And," Kubizek adds, "many years must have passed before I understood what that hour under the stars, in which he had been raptured above all things earthly, 1. August Kubizek, "Adolf Hitler, mein Jugendfreund", 1953 edition, p. 139-40-41.

had meant for my friend "1. And he relates a little further on the very words that Adolf Hitler pronounced much later, after having told Frau Wagner2 of the scene which I have just recalled - unforgettable words: "This is when it all began". So, that is, when the future master of Germany was, I repeat, sixteen years old.

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It is, to say the least, curious that this extraordinary episode - which besides its own

"resonance" of truth, is guaranteed by the very ignorance that Kubizek seems to have had of the supra-human domain - was not, to my mind. knowledge, commented on by any of those who have tried to relate National Socialism to "occult" sources. Even the authors who have - quite wrongly! - wanted to attribute to the Führer a nature of "medium", have not, as far as I know, attempted to use it. Instead, they insisted on the immense power of suggestion he wielded not only over crowds (and women), but over all who came into contact with him, if only occasionally. , on men as coldly detached as a Himmler; on soldiers as realistic as an Otto Skorzeny, a Hans-Ulrich Rudel or a Degrelle.

However, it is ignoring even the first elements of the science of para-psychic phenomena to consider as a "medium" the one who enjoys such power. A medium - or "subject" - is one who receives, who undergoes suggestion; not the one who is capable of inflicting it on others, and especially so many others. This power is the privilege of the hypnotist, or magnetizer and, in this case, of a magnetizer of a scale bordering on the superhuman; of a magnetizer capable of doing, for his own benefit - or rather that of the idea, of which he wants to be the promoter, - to play the role of "mediums" to the strongest, the most stale, the most resistant to any affecting. We are not both a magnetizer and a medium. We are one or the other, if not neither. And if we want to bring a part of the "para-psychic" into the history of Adolf Hitler's political career, - like

1. August Kubizek, Idib., P. 141.

2. August Kubizek, Idib., P. 141-142.

I believe that we are entitled to do it, the magnetizer, it is then him, whose power of exaltation and transformation of humans, by the only word, is comparable to that which one said, formerly , Orpheus, by the enchantment of his lyre, on people and wild animals.

The "medium" was the German people, almost all of them - and a few non-Germans around the world, to whom the radio broadcast the Bewitching Voice.

The episode cited above, - which I translated the account of August Kubizek1, - could very well serve as an argument in favor of the presence of "medium gifts" in the young Adolf Hitler if these so-called gifts were not contradicted in a resounding way, precisely by the astonishing power of suggestion which he did not cease to exercise, throughout his career, on the multitudes and on practically all the people. Kubizek tells us, in fact, that he got the distinct impression that another "I" had then spoken through his friend; that the tide of prophetic eloquence had seemed to gush out of him like a force foreign to him. Now, if the teenage speaker had nothing of the "medium"; if he was not in any way possessed by

"Another" - God or the Devil, whatever; in any case Not himself, - what was it then that this "other 'I', who seemed to replace him, during this unforgettable hour at the top of Freienberg, under the stars? and replace it so completely that the friend would have had some difficulty in recognizing it if he had not continued to see it?

It is understandable that Augustus Kubizek did not dare to pass judgment" on this. He speaks, however, of an "ecstatic state", of "complete rapture" (völlige Entrückung) and of the transposition of an experience lived by the visionary, on "another plane, to his measure" (auf eine andere, ihm gemäße Ebene). What is more, this living and recent experience - the impression produced on him by the history of the Roman tribune of the fourteenth century, translated and interpreted by the music of Wagner - was, the witness tells us, only "the external impulse "which had led him to the vision of the personal future as of the national future; in other words, which had served as an opportunity for the adolescent's access to a

1. There is a French edition of August Kubizek's book "Adolf Hitler, mein Jugendfreund", published by Gallimard. But the original text was unfortunately shortened there. The most interesting passages of this story do not appear in the translation.

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new consciousness: a consciousness in which space and time, and the individual state which is related to these limitations, are transcended. This would mean that the "other plan to measure" of young Adolf Hitler was nothing less than that of the "Eternal Present"

and that, far from having been "possessed" by some foreign entity than that is, the future master of the multitudes had become master of the Center of his own being; that he had, under the mysterious influence of his Initiator, - Wagner - taken the great decisive step on the path of esoteric knowledge, undergone the first irreversible mutation, - the opening of the "Third Eye" which had made him an "Edenic man". He had just acquired the degree of being corresponding to what is called, in initiatory language, the Little Mysteries. And the "other 'I," who had spoken through her mouth about things her daily conscious self was still ignorant of, or perhaps only half-perceived, "as though through a veil", a few hours before, was his true "I", and that of all living things: the Being, with whom he had just realized his own identification.

It may seem strange to the vast majority of my readers - including those who even today revere in him "our Führer forever" - that he was able, being so surprisingly young, to show

'such an awakening to supra-sensitive realities. Among the men who aspire with all their ardor to essential knowledge, how many are there, in fact, who grow old in meditation and in pious exercises without yet reaching this level? But if there is one area where the most fundamental inequality reigns and the most blatantly "arbitrary" appearance, this is it.

"God places his august sign on the forehead of whoever pleases him; He left the eagle, and chose the birdie,

Said the Monk. Why ? Who will tell? Nobody! "1

There is no impossibility for an exceptional adolescent to cross at the age of sixteen the barrier opened to the mind in search of principle truth, initiation into the Little Mysteries.

According to what is still told in the Indies of his life, the great Sankaracharya would have been one of them. And twenty-two centuries earlier Akhnaton, king of Egypt, was also sixteen years old when he began

1. Leconte de Lisle, (in the poem entitled Hieronymus, from "Poèmes tragiques").

to preach the cult of Aten, Essence of the Sun, of which the "Disk" is only the visible symbol. And everything suggests that there were others, less and less rare as we go back through the cycle in which we are living the last centuries.

If, on the other hand, we see in Adolf Hitler one of the figures - and undoubtedly the penultimate one - of The One-Who-Comes When All Seems Lost; the most recent of the many Precursors of the supreme divine Incarnation or of the last messenger of the Lord (of the "Mahdi" of the Mahometans; of the Christ returned in glory of the Christians; of the Maitreya of the Buddhists; of the Saoshyant of the Mazdeans; of the Kalki of the Hindus, or whatever name you like - Calling Him, which must end this cycle and open the Golden Age of the next), then everything lights up. Because then it is natural that he was an adolescent, and before that, already an exceptional child; a child of whom a sign, a word, a nothing (or what might seem "a nothing" in the eyes of any other) was enough to awaken intellectual intuition. So, it is not forbidden to think that, from the school years 1896–97, 1897–98 (and partly 1898–99) which he spent as a student at the college of the Benedictine abbey of Lambach-an-Traun, in Upper Austria, the magic of the holy swastika - powerful cosmic symbol, immemorial evocator of principal Truth, - has not seized, penetrated, dominated; that beyond the exhilarating solemnity of Catholic worship, he may be identified with her forever. For the Reverend Father Théodorich

Hagen, Abbot of Lambach, had, thirty years earlier, had this sacred sign engraved on the walls, on the woodwork, in all the corners of the monastery, so paradoxical that such an action, "without example" in a Christian convent the magic of the holy Swastika -

powerful cosmic symbol, immemorial evocator of principal Truth, - did not seize, penetrate, dominate; that beyond the exhilarating solemnity of Catholic worship, he may be identified with her forever. For the Reverend Father Théodorich Hagen, Abbot of Lambach, had, thirty years earlier, had this sacred sign engraved on the walls, on the woodwork, in all the corners of the monastery, so paradoxical that such an action,

"without example" in a Christian convent the magic of the holy swastika - powerful cosmic symbol, immemorial evocator of principal Truth, - did not seize, penetrate, dominate; that beyond the exhilarating solemnity of Catholic worship, he may be identified with her forever. For the Reverend Father Théodorich Hagen, Abbot of Lambach, had, thirty years earlier, had this sacred sign engraved on the walls, on the woodwork, in all the corners of the monastery, so paradoxical that such an action, "without example" in a Christian convent1 , may appear. And while he sang in the choir, the young Adolf Hitler, nine years old in the year 1898, ten years old in 1899, had "right in front of him", on "the high back of the abbey chair," at the very center of Father Hagen's heraldic shield, the ancient Symbol henceforth destined to remain forever attached to its own name.

So, it is natural that he had very early, parallel to his opening to the world of Essences, the awareness of what had to be done in this visible and tangible world in order to bring

about, at the eleventh hour, a "recovery. "; or even just to suggest one - to sound the last, the supreme warning of the

1. André Brissaud, "Hitler and the Black Order", 1969 edition, page 23.

Gods, in case the universal decadence is there (as it seems, indeed, that it is), irremediable. And, according to what Kubizek reports, everything

suggests that it was so, since, even during his extraordinary awakening, the future Führer spoke of the "mission"

(Auftrag) that he was to receive one day. , to guide the people "from bondage to the heights of freedom." 1

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If, now, one wonders what influence, apart from that of Wagner's music and that, less immediate, perhaps, but still alive, of the Swastika, could well have helped the young Adolf Hitler to acquire so early the power to transcend space and time in this way, we are immediately led to think of his only love of youth: the beautiful Stephanie with the heavy blond braids wrapped around her head like a supple and shiny crown 2 ; Stéphanie, to whom he never dared to speak, because he had "not been introduced to her" 3 but who had become in his eyes "the feminine counterpart of his own person" 4. Auguste Kubizek insists on the exclusivity of this very particular love; also on the "ideal" plane on which he always remained. He tells us that the young Adolf Hitler, who identified Stéphanie with Elsa from "Lohengrin" and "other heroines of the Wagnerian repertoire" 5 , did not feel the slightest need to talk to or hear him. , sure he was that "intuition was enough for the mutual understanding of people out of the ordinary". He was satisfied to see her pass from afar; to love it from afar like a vision of another world.

Once, however, on a beautiful Sunday in June, something unforgettable happened. He

"saw" her; - as always, alongside his mother, - in a parade of floats of flowers. She was holding a bouquet of poppies, cornflowers, and daisies: the same flowers her chariot hid beneath.

1. August Kubizek, "Adolf Hitler, mein Jugendfreund", page 140.

2. The name Stéphanie evokes the idea of a crown ("Stéphanos", in Greek).

3. August Kubizek, "Adolf Hitler, mein Jugendfreund", p. 88.

4. August Kubizek, Idib., P. 88, “die weibliche Entsprechung der eigenen Person”.

5. August Kubizek, Idib., P. 78.

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She was approaching. He had never looked at her so closely - and never had she looked more beautiful to him. It was, says Kubizek,. . . “Delighted with the earth” 1. Then the bright eyes of the young girl rested on him for a moment. She smiled carelessly at him, in the festive atmosphere of that sunny Sunday, took a flower from her bouquet and tossed it to him. And the witness of this scene adds that “never again” - apparently, not even when he saw him again in 1940, the day after the campaign of France, at the height of glory, - he did not see Adolf Hitler “more happy."

But even then, the future Führer did nothing to get closer to Stephanie. His idyll ended there; “Weeks, months, years”. Not only did he no longer expect anything from the young girl after the gesture I have just mentioned, but “any initiative that she could have taken beyond the rigid framework of conventions, would have destroyed the image he was having. of her, in her heart. ”3

When we remember what role in the life and spiritual development of the medieval knight, the “Lady of his thoughts” - who too could have been (although she was not?

necessarily) a figure just caught a glimpse of, even some distant princess, whose beauty and virtues the devoted knight knew only by hearsay, - and when we know, moreover, what deep links existed between the Orders of Chivalry and hermetic teaching, that is to say initiatory, one cannot help making connections.

August Kubizek assures us that, at least during the years he lived in Vienna with him, the future Führer did not respond once to the requests of the women, did not frequent any of them, did not approach any of them. 'them, although he was “bodily and sexually quite normal” 4. And he tells us that the adored image of one who, in his eyes, "embodied the ideal German

woman" would have supported him, in this deliberate refusal of any carnal adventure.

It is instructive to note the reason for this refusal, which Kubizek relates in all simplicity, misunderstanding the implications of his childhood friend's words. Adolf Hitler wanted, 1. August Kubizek, Idib., P. 78.

2. August Kubizek, Idib., P. 84.

3. August Kubizek, Idib., P. 87.

4. August Kubizek, "Adolf Hitler, mein Jugendfreund", page 276.

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he tells us, to keep within himself, "pure and not diminished" 1, what he called "the flame of Life", in other words, the vital force. "A single moment of inattention, and this sacred flame is extinguished forever" - at least for a long time, - he writes, thereby showing us the value that the future Führer attached to it. He tries, unsuccessfully, to elucidate what it is. He sees only the symbol of the "holy love" which awakens between people who have kept themselves pure in body and in spirit, and who "are worthy of a union destined to give the people a healthy descent" 2 . The preservation of this "flame" was to be, he writes,

"the most important task" 3 of this "ideal state" which the future founder of the Third German Reich was thinking in his solitary hours. This is undoubtedly true. But it's not just that.

There is there, it seems, on the part of the young Adolf Hitler, a willed refusal of sexual life, not, of course, with the aim of futile "mortification of the flesh," but with a view to from the "sacred flame of life" to the conquest of the higher states of one's being and, finally, to the conquest of the realization, of the experience of the Unthinkable beyond Being and the Non-Being of Dante's "Supreme Heaven"; one of Plotinus; of the Brahman of the Sanskrit Scriptures. The revolution that he was already meditating could only come

“from above”, because it was a real, the only real revolution: the overthrow of anthropocentric values which are none other than the product of the laughable vanity of the fallen man. He knew it. And such, no doubt, more than a knight aspiring to "God", that is to say to knowledge of the Supreme Principle, more easily resisted the temptations of the senses by evoking the idealized image of his "Lady"; such Dante saw himself accompanied during two-thirds of his ascent to successive paradises by the radiant Beatrice whom he had, on the material level, only glimpsed twice, without ever having spoken to her - such also Adolf Hitler climbed - he, we think, internally accompanied by blonde Stéphanie, the first rungs of spiritual development beyond the stage where he could have arrived without her. He saw in her some of the great female figures of the Wagnerian drama. He saw in her “the

1. August Kubizek, “Adolf Hitler, mein Jugendfreund”, page 280.

2. August Kubizek, “Adolf Hitler, mein Jugendfreund”, page 280.

3. August Kubizek, “Adolf Hitler, mein Jugendfreund”, page 280.

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German woman par excellence ”; Germany alive. It was natural that for him she embodied in human form the power of suggestion - symbolic eloquence - and of the music of the Master of Bayreuth and the immemorial Swastika.

For the initiation of the future Führer into the most universal truths was to take place under the sign of Germania, with the particular tradition of which he was to be linked, to identify himself more and more. Because he was at the same time the sleeping Emperor, suddenly appeared from his cave at the call of the despair of his people, and Siegfried, the Warrior “freer than the Gods”, creator of a world of supermen: - the form Germanic of He-who-returns from age to age.

It is remarkable that, “in full possession of himself” 1, he had, already at the time in question here, the position which he was to take later in “Mein Kampf” in front of all. the social problems raised by sex: that he felt the

same repulsion for venal love (even legalized), as well as for any kind of unhealthy eroticism; the same respect for the "Sacred Flame of Life" - divine force, source of racial immortality, which should not be diverted from its goal for the sole pleasure of the individual, but to put at the service of the race .

It is remarkable that for everything that concerned the sexual domain in general (as indeed the other domains), for the others, he already placed himself, for the others, from the point of view of the legislator, while for himself only counted the knowledge and the power that goes with it, and the way that leads to it: - preparation for the extraordinary role it was to play in history. In the midst of the great corrupt city, he surrounded himself, Kubizek tells us, "with a screen of unshakeable principles, which enabled him to build his life" - I would say, me, his "being" - "in complete interior freedom. , independent of the threatening atmosphere "2. One thinks, while reading these words, of the "magic circle"

which surrounds and protects the man who has reached a certain level of initiatory realization, and helps him to continue his development in a true isolation, although not apparent.

How long did this isolation and this "severe monastic asceticism" 3 last for Adolf Hitler, of which Kubizek speaks? Most likely,

1. August Kubizek, "Adolf Hitler, mein Jugendfreund", page 276.

2. August Kubizek, "Adolf Hitler, mein Jugendfreund", page 286.

3. August Kubizek, Idib., Page 286.

until he had reached the supreme degree of knowledge, in other words the state where he was finally fully aware not only of being (like the tribune Rienzi) "charged with a mission"

to the people, but to have himself chosen this task and decided to "take human form" in the visible world in order to accomplish it, and that, even if

it were to end in a total failure, because it was nevertheless registered in the eternal order of things. At this stage, the final mutation - irreversible; that which corresponds to the initiation into the "Great Mysteries" - having been carried out, any asceticism became superfluous - like the vessel whose exile, finally brought back to port, no longer has to do.

* * *

We know that at one point "Beatrice steps aside before Saint Bernard to guide Dante in the final stages1 of his ascent to the top of successive paradises". One may wonder who, after Stephanie, helped Adolf Hitler to climb the highest ranks of secret knowledge, and when did he climb them: while still living in Vienna? Or in Munich? Or soon after his decision, on the news of Germany's surrender in 1918, to "become a politician"? - that is, as had been the case with at least one other initiate who changed the face of the world, namely Christ himself, around the age of thirty? Or sooner ? Or later ? It is almost impossible to answer this question with any certainty.

Two things are, however, beyond doubt. The first is that throughout his life the Führer continued to immerse himself in Wagner's spiritual atmosphere - even more than that of Nietzsche - and to draw inspiration from it. "I know all of Wagner's thoughts inside out.

At the various stages of my life, I always come back to him "2, he was to say to Hermann Rauschning one day, while he found that, in Nietzsche, - and although this thinker had"

already glimpsed the superman as a new organic variety, ". . . "Everything is still floating"

3. I repeat: Wagner, himself an initiate to the highest degree - his work proves it - was, through this work, Adolf Hitler's true spiritual master.

1. René Guénon, L'ésotérisme de Dante".

2. Hermann Rauschning, "Hitler Told Me," page 257.

3. Hermann Rauschning, "Hitler Told Me," page 273.

The second certain thing is that, either directly through the Thule Gesellschaft, or, prior to its first contacts with it, through other contacts - in Vienna perhaps already - with these people having the same concerns, the same dreams , and especially knowledge of the same order, as its members, Adolf Hitler knew the old Hyperborean Tradition, according to Guénon the Source of all the others, within which he received his supreme initiation.

Because the fact, for him, of being one of the "descents" on earth (in Sanskrit: avatara) of Him who returns, in each epoch of tragic decadence, to fight against the tide of Time and attempt "a recovery", does not did not exempt him from the secret teaching of the Masters of a particular form of Eternal Tradition. These Masters, from whose tutelage he might well escape; Much more ; with whom, - as André Brissaud1 suggests - he was not told that he would never come into conflict, had despite everything their role to play in his awakening to Himself. Other very great figures of the past, who have left their mark on history, - among others, the Buddha himself, considered in Hinduism as an "Incarnation of Viçnou", - have had masters, even if they had to quickly overtake them.

One would have to have been a member of the Thülegesellschaft (the Society of Thule) oneself, to be able to say exactly what distinguished his teaching from that of other initiatory organizations or claiming to be such. This does not matter so much if, as A.

Brissaud seems to think, Adolf Hitler very quickly freed himself from the influence of the teacher or masters he may have had (apart, of course, that of Wagner, whose music, both epic and initiatory, underpinned his entire life and even accompanied him beyond death) 2. What is important is to realize that he has - we certainly cannot say precisely when, but surely before the seizure of power - effectively received the supreme initiation which put him above the contingencies of this world and above good and evil; in other words, that he has fully "awakened"

1. André Brissaud, "Hitler and the Black Order", page 109.

2. After the announcement of the tragic death of the Führer in 1945, German radio played the last part of Richard Wagner's opera: "GötterDämmerung", the famous "Twilight of the Gods".

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and definitely to what it was from all eternity and absolutely remains.

As I pointed out above, the particular restrictions which he had been able to impose on himself until then, in a spirit of asceticism, were becoming unnecessary. And if he continued to observe some of them, if he stubbornly abstained from alcoholic beverages and tobacco, among other things, it was out of natural disposition rather than out of discipline. And if he also refused all meaty food, it is because there was, deep inside him

- the artist and the lover of animals - an increasingly deep disgust for this ugliness. and the horror of the slaughterhouse and the butcher's shop. That said, he lived from then on as a harmoniously balanced man, mingling, without embarrassment and without astonishment, with the most refined society if he deemed it necessary for his work or if, after hours of contact with his harsh SA and with the people, he found there a relaxation.

He enjoyed the company of women and - like Siegfried, like the Prophet Muhammad, like Krishna, the incarnate God, and other illustrious Fighters "against Time" - he knew love, sporadically at least, so far as it seems ; when he had the leisure! He lived, above all, going to meet all the satisfactions he could. get him the art in all its forms ; art which he placed so high that he did not admit that a man who was insensitive to it should ever take the head of a National Socialist state. People who, like the French writer Malraux, - who certainly cannot be suspected of being partial to him! - met him at social gatherings, at embassy dinners, admit that he had "wit", even "humor"; that he " knew how to dance ", in the sense in which Nietzsche understood this expression.

But, at the same time, he remained always and above all the man of his fight. And he seems to have been more and more aware of the need for those who led this fight under him and in collaboration with him, to have, them too, share in the secret knowledge, of more than human origin. Hence his

dream of a German empire hierarchy - and, beyond it, a hierarchical world - in the spirit of the tradition; of a "planetary caste system", to use the expression of a Hindu, intelligent admirer of the Germanic Third Reich. Hence, also, his efforts for the creation of the Order - "a true lay priesthood", as Rauschning writes, -

which was to

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be the guardian of the Tradition to the top of the social pyramid of the great Reich and after the inevitable collapse on top of one of the survivors faithful. This Order , as I have said, was that of the Schuzstaffel or "Echelons de protection", commonly designated by its initials: - SS - Order that the Führer wanted to be both "militant" and "triumphant", in the sense that these qualifiers apply to the Church, in Catholic theology; that is to say, warrior, concerned primarily the defense and expansion of the elite Forts Aryan in this world, and reaching at least some degree to be, separating him from the rest of men, as the "elect" are separated from the "world" - the initiates from the uninitiated - in all traditional societies.

Without the existence of such an Order, the overthrow of false values on all planes (including the material plane) was inconceivable.

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X

HITLERIAN ESOTERISM AND TRADITION

“ Fools despise Me when dressed in human

appearance;

My Essence, supreme source of beings, escapes them .

”

The Bhagavad-Gîta, IX, verse 11

There were, of course, ranks among the elect. (Strangely enough, the name of this elite of physical health and beauty, of warlike courage and, more or less , of secret knowledge, of which the vast public only knows the initials, means, as I said above, “ protection levels

”). I, I believe, also mentioned this when referring to the Ordensburgen , in which military training, political education and , to a certain extent, metaphysics, of the SS, and especially of their cadres , took place - because the Weltanschauung Hitlerite is inseparable from the metaphysics which underlies it. This is so true that a critic of National Socialism and the work of René Guénon could say that the latter was “ of Hitlerism minus the armored divisions ” 1 , - and that, without the Cairo initiative never would have written a single word of “politics”.

All the candidates - I should say “the novices” - SS, were not trained and educated in the same Ordensburg . And not everyone in the same Ordensburg - especially at the higher levels - received the same education. It depended on the tasks for which they were deemed suitable, within the elite itself. Because it included several organizations, from the most visible Waffen SS - the most famous too, because of the superhuman heroism which it displayed so many times during the Second World War - to the most secret , the Ahnenerbe, (“Heritage of the ancestors”), founded in 1935, and all the more difficult to know as many documents (also secret, it goes without saying), which related to them, were destroyed “before the arrival

1. Louis Pauwels and Jacques Bergier: Le Matin des Magiciens", ed. Gallimard, 1960, p. 326.

of the Allies in Germany ", and that" the members of this organization who survived the collapse of the Third Reich ". . . "Are silent with a strange firmness" 1 .

It is at least logical to think that it was probably the Ahnenerbe who, in the "Black Order"

of Adolf Hitler, was the custodian of Tradition, - and more particularly, certain sections of the Ahnenerbe, for he included many, including "fifty-two scientists" 2 - that is to say, concerned with objective research , although not necessarily in the spirit and with the aid of the methods in use in the experimental sciences. According to the declarations of Wolfram Sievers before the victors court in Nuremberg, to which we owe this precision, the same Institute "carried out or had carried out more than one hundred research missions of great extent" 3. The nature of some of this research reveals a very clear interest in esoteric questions. This is how we studied "the symbolism of the harp in Ireland; also, the question of the survival of real Rose-Croix - in other words, initiatory groups still possessing the integral tradition of the Templars (of which the first Rose-Croix would have collected the heritage). This is how one reconsidered the Bible and the Kabbalah, trying to extract the hidden meaning - wondering, in particular, the role that the symbolism of numbers can play in both. Thus, again, we studied the physical and mental structure of human specimens of different races - that of the Nordics, with the very special care that we can guess - in order to ensure the concept of heredity and of race, so fundamental in Hitlerism, all its value. This is how systematic and sustained efforts to all research aimed at revealing to the Germans the glory of their own Antiquity, historical or pre-historical - and of their Middle Ages - and to highlight the importance of the corresponding sites.

Without denying that there is in Christianity as in Judaism itself, and in all religions or philosophies are related, closely or even remotely to the tradition, a part of esoteric truth, they put the emphasis on the traditional

form specific to the Germanic peoples. The traces of this are found in the symbols, engraved on rock, from the farthest 1. André Brissaud, "Hitler and the Black Order", page 283.

2. André Brissaud, "Hitler and the Black Order", page 285.

3. André Brissaud, Idib., Page 285.

some prehistory, and, after the bloody eradication of the cult of Wotan by Charlemagne and his immediate successors, even in certain rites, practiced in the Middle Ages, in the Orders of Chivalry or in the Holy Vehm. It would be interesting to know if the latter, which itself has not ceased to exist as a secret organization, has, or had, at some point, some connection with the Thule Society.

Heinrich Himmler - the Head of the SS, and the man whose career, so much criticized outside Hitler circles, is (apart from that of the Führer himself) more than any other imprint of this detachment in violence, a sign of 'a higher quality of being, - insists on this, even if it is "in a veiled way", "deliberately vague" 1, in his speech of January 1937, which contains his only public or semi-public reference to the Ahnenerbe. He exalts the importance there. ideological archaeological discoveries made by the Institute of that name in Alt Christburg, East Prussia: updating of several layers of Germanic fortifications, increasingly ancient, refuting the view that East Prussia is a Slavic land.

But there is more: he advocates the "re-ordering" and "maintenance" of cultural centers dedicated "to German greatness and the German past". . . "In each region where there is an SS company" 2 . And he gives examples of such centers. One is the Sachsenhain near Verden, - where 4500 erratic boulders, each transported from a Saxon village, had been drawn up one after the other, on either side of the paths in the middle of the forest, in memory of the four thousand five hundred Saxons, beheaded there , on the banks of the Aller, in 782, by order of Charlemagne, because they persisted in refusing the foreign God he wanted to impose on them. The other is the site of the Externsteine , impressive vertical rocks marking, near Horn, one

of the great spiritual centers of the world, since always, and the sacrosanct place of worship among the ancient Germans. At the top of the highest of the rocks, in place of the ancient golden Irminsul torn in 772 by the soldiers of the same Christian conqueror, floated, henceforth, victorious, liberator, symbol of the reconciliation of all the opposing aspects of the German history in the awareness of its deep unity,

1. André Brissaud, "Hitler and the Black Order", page 283.

2. André Brissaud, "Hitler and the Black Order", page 284.

the red, white and black swastika flag of the Third Reich, And. The examples sufficiently show that it was a question not only of "culture", but of secret knowledge, or, of national culture for the German in general, and, for the initiates of the SS Order and in particular of the Ahnenerbe , of secret knowledge of the great cosmic truths, apprehended at. through traditional symbolism as the Germanic peoples knew it, and as a silent minority has preserved it .

Because - and this is a point to note - despite the very strong "pagan" current which underlies Hitlerism, and which manifests itself above all in the unreserved rejection of all anthropocentrism as well as of all personal God , it was never a question of pushing back, even of underestimating anything that, in the ancestral German - and European - heritage does honor to the Aryan genius.

The Führer had, says André Erissaud, "the feeling" - I would say the certainty - that

"everything which, in the most recent West, had taken the form of a religion, and of the Christian religion particularly, ". . . "Belonged to the" too human ", therefore had little to do with truly transcendent values, and, moreover," offered a general climate or an interior line not very compatible with its own dispositions and vocation, situated beyond the truths and dogmas of the faith proposed to the common man " 1 . Now, it is the whole

of Western civilization which is both "recent" and "Christian". It should never be forgotten.

This did not prevent Adolf Hitler, however, who was impartial as any wise man necessarily is (all the more so any human expression of the Divine), from admiring Charlemagne: - the Sachsenschlächter or "exterminator of the Saxons", as he called him Alfred Rosenberg, Johann von Leers, Heinrich Himmler, and many other great dignitaries, thinkers and men of action of the Third Reich. He saw in him the conqueror with the immense will to power, and above all the first unifier of the Germans; the one who, alone at that time, had had the idea of the Reich , even if he had used, to impose it, the artificial unity of "faith", and if this "faith" was the Christian faith , that is, a foreign faith. We remember that Adolf

1. André Brissaud, "Hitler and the Black Order", page 111.

Hitler insisted on the dissolving action of Christianity on the Greco-Roman world, and that he called it "pre-Bolshevism". But it does not matter what this faith was (and what still is), if it was the cement of a conquering Germanic Empire and, later, the occasion of all the flowering of art that we know. Insofar as this art is beautiful , it presupposes, anyway, some knowledge of what is eternal. The Führer therefore received with respect, as a German heritage , a replica of the sword of the Western Emperor.

He also admired the great Hohenstaufen emperors, especially Frédéric Barberousse, He-who-must-return, - and who had returned, in him (for a very short time, alas!); and Frederick II, Stupor Mundi , in whom so many of his contemporaries had believed to see the Antichrist , - as the men of our days, blinded by propaganda, must see in him, the Founder of the Third Reich, the very incarnation of Evil . He admired Frederick II of Prussia; Bismark, all those in whom the conquering impulse of the German people had been expressed, whose cultural mission - and much more than cultural one - did not, for him, the least doubt.

And Heinrich Himmler himself, while paying dazzling homage to the Saxon warriors, martyrs of the ancient national faith, at Verden, in the year 782 of

the foreign God, professed a real cult towards the Emperor Henry I er , and exalted the Knights of the Teutonic Order - certainly not for what they have, with great brutality of reinforcements forced the Slavs (and finally the Prussians 1) to accept Christianity, but for what they have, by the sword, "prepared the way for the German plow": made possible the German colonization of vast territories in the east.

What was, moreover, eternal, in the warrior religion of Wotan and Thor, - and, before this one in the immemorial Nordic religion of Heaven, Earth, and the "Son" of both, studied by Dr. Hermann Wirth, - had to survive in Christian esotericism, and in esotericism itself. This one, parallel to the teaching of the Churches, continued throughout history to have these initiates, less and less numerous, no doubt, but always present, and sometimes very

1. The Prussians were still "pagans", that is to say faithful to their Germanic gods, in the fourteenth century.

active. (Indeed, among them are counted immortal creators, such as the Grand Dürer and, later, Goethe, Wagner, and to a certain degree, Nietzsche. And we know that Frederick II the Great, king of Prussia - the hero par excellence of the Führer - was Grand Master of the Old Prussian Lodges). The deep meaning of the ancient Irminsul, Axis of the world, is not, at bottom, different from that of the Cross detached from all Christian mythology, that is to say from the history of the torture of Jesus considered as a fact in time. The point of the venerable Germanic symbol is in fact aimed at the Pole Star, which represents "the One" or Supreme Principle; and its curved branches are believed to support the circle of the Zodiac, symbol of the Cycle of manifestation, moving around its stationary center. There are in some very old churches in Germany, up to "crucifixions"

in which the cross itself has the curved branches of the "pagan" Irminsul, the whole suggesting as the fusion of the two religions in their symbolism. the highest and the most universal. On the other hand, - according to Professor von Moth, of Detmold - the Fleur de Lys, linked, as everyone knows, to the idea of royal or imperial power, would be, as to its form, a

response somewhat little stylized of the Irminsul, or "Pillar-of-All", having like it a polar and axial meaning. All legitimate power indeed comes from above. And the swastika, also "essentially the sign of the Pole" 1 as well as that of the "rotational movement which takes place around an immutable center or axis" and, - the movement representing life, - that "Of the vivifying role of the Principle in relation to the cosmic order" 2, is thus related to both the Irminsul and the cross.

What was important, therefore, was to exalt all that had contributed, or could contribute, to reinforce the Germanic will to power - a condition of the universal "recovery", which only a regenerated Germany could initiate. On the other hand, it was to keep alive the deposit of traditional truth, that is to say more than human truth - cosmic - transmitted from the depths of the ages. The expression of this heritage, the form in which it was presented, could, of course, vary from period to period.

1. René Guénon, "Fundamental Symbols of Sacred Science", page 89.

2. René Guénon, "Fundamental Symbols of Sacred Science", page 90.

the other according to the political fluctuations of the visible world, but the background remained one, and explained as well the supreme beauty of the old Nordic sagas, as that of the music, of eminently Christian inspiration, of Johann Sebastian Bach, and , it goes without saying, that of the entire work (musical and literary), also initiatory, of Richard Wagner.

This deposit, more precious than anything, came from the mysterious Hyperborea, the original homeland of "transparent men", sons of the "Intelligences of the Outside"; of the Hyperborea whose center - the "capital" - was Thule.

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It is perhaps unnecessary to point out that there is nothing material about the

"transparency" in question here, and therefore not visible. It represents a state of being more subtle than the one we know; more open to direct contact with the intangible and even the informal. In other words, the Hyperboreans, holders of the primordial Tradition, would have been capable of intellectual intuition to a degree that we do not understand.

Who were they? And, - if it really existed - where did their territory extend? The more or less evocative allusions made to it by the Ancients, - by Seneca, in his "Medea"; by Pliny the Elder, Virgil, Diodorus Siculus, Herodotus, Homer (in the Odyssey) and the author or authors of Genesis, and especially of the enigmatic Book of Enoch - are rather vague, although relating all in the "far North". And the evocation of the extreme "whiteness" of the Hyperboreans, the unspeakable beauty of their wives and the "extraordinary gifts of clairvoyance"1, of some of them, would make think of an Aryan race immensely superior to the average of the current Nordics, which is not surprising since it is about a past which is lost in the mists of time . But there is more: the scholar Bal Gangadhar Tilak, better known under the name of Lokmanya Tilak, Hindu scholar and sage 2 , has, in his work The Arctic Home in the Vedas ("The arctic homeland in the Vedas"), very clearly attached 1. André Brissaud, "Hitler et l'Ordre Noir", cited edition (1969), page 58.

2. Born July 3, 1856; died August 1, 1920. He was a Brahmin from Maharashtra, of the Chitpavan sub-caste.

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the oldest tradition of the Indies to a region located in the high latitudes; a region experiencing both the long polar night and the midnight sun, and. . . the northern lights

; a region where the stars neither rise nor set, but move, or seem to move, circularly along the horizon.

The Rig-Veda, which he studied especially, and from which he draws most of the quotes in support of his thesis, would have been, as well as the whole of the "Veda" - or knowledge

“seen”, it that is to say direct , - revealed to these “Aryas”, that is to say “Lords” of the extreme North, and preciously preserved by them during the migrations which have, over the centuries, little by little. little brought to India.

Tilak places the abandonment of the arctic homeland at the moment when it lost its temperate climate and its verdant vegetation, to become “icy”, that is to say when the axis of the Earth tilted more than twenty-three degrees, some eight thousand years ago. It does not specify whether the island or the portion of the continent thus struck with sudden sterility has been swallowed up, as the Legend of Thule wants it to be, or continues to exist somewhere in the vicinity or within the Arctic Circle. It does not mention, either, the stages which the depositaries of the eternal Veda - Wisdom hidden under the sacred texts of this name, - had to travel between their arctic homeland and the first colonies which they founded in the north-west of Italy. 'India. And, evidence , it obviously does not say anything about the “underground” initiatory centers, Agartha and Shamballa, of which it is so often question, in the secret teaching which the “Society of Thule” gave to its members - teaching which thus received, between others, Alfred Rosenberg, Rudolf Hess, Dietrich Eckart and, presumably through the latter, Adolf Hitler himself. (Agartha

, or Agarthi, would be the center placed “under the wheel of the Golden Sun, that is to say the one to which are attached the contemplatives who refuse in advance to participate in the affairs of this world: that of the sages whom I called “men above Time.” Shamballa, on the other hand, would be the spiritual center of men “against Time”: initiates who, while living in

the Eternal, agree to act in this world “in the interest of the Universe”, according to immutable values, or, to use the words of the Führer himself, according to the “original meaning of things”. It is, of course, to this second center of the Masters of Action that Adolf Hitler would attach himself to).

It is remarkable that the names of Agartha and Shamballa “appear several times on the lips of more than one SS leader during the Nuremberg trials,

and, more particularly, of the SS who were among the leaders of the Ahnenerbe" 1 . This organization, among other things, as we know, sent to Tibet "an expedition led by the ethnologist Standartenführer SS Doctor Scheffer" 2 . The fragments, the accounts of it, which exist, microfilmed, "at the National Archives, in Washington", seemed "extraordinary" to André Brissaud, who read them. Why Such an expedition? Certainly not in an attempt to find, in Central Asia, "the origins of the Nordic race", as Brissaud seems to suggest. Under the Third Reich, even school children knew from reading it in their textbooks - some of which, such as Klagges

/ Blume's, "So ward das Reich", were remarkable - that this breed was remarkable.

extended from north to south and east, and not vice versa 3 . No. What Dr Scheffer and his collaborators no doubt wanted was, rather, to try to penetrate the mystery of Agartha and Shamballa; perhaps try, with the help of the chief (s) of a spiritual center where it manifests itself, to come into contact with the principle (because it is a principle, not a character) that René Guénon calls the "King of the World" 4 . This seems all the more plausible since, among those sections of the Ahnenerbe whose work was classified as a

"secret affair of the Reich" and "of which nothing is known", "one included, in addition to the study of ancient languages, of cosmology and archeology, that of "Yoga and Zen ", and another was

1. André Brissaud "Hitler and the Black Order", cited edition, page 59-60.

2. André Brissaud, "Hitler and the Black Order", 1969 edition, pages 59-60.

3. Klagges / Blume, "So ward das Reich", page 15.

4. René Guénon, Le Roi du Monde; page 13.

"To esoteric doctrines, and to magical influences on human behavior." 1

* * *

Moreover, it was not only with the initiates of the Forbidden City of Lhasa (and perhaps with the Dalai Lama himself) that the spiritual elite of the SS Order - which was that of a new traditional civilization in potential, if not currently in gestation, - was trying to make contact. To my humble knowledge, there were also similar encounters in India; -

meetings that few people suspect in the West - and this, quite apart from the political conversations that may have taken place with certain Hindu leaders, such as Subhas Chandra Bose, in India and Germany, before and during the Second World War.

In 1935, there appeared in Calcutta a "cultural" review, The New Mercury, very skilfully edited by Sri Asit Krishna Mukherji, in collaboration with Sri Vinaya Datta and some others. The speeches of the Führer, of which the official press, both in English and in Bengali, reported only extracts, were displayed in extenso, especially if they presented, as was often the case, an overwhelming interest. Politics". One of them, which had particularly caught my attention at the time, was on the subject: "Architecture and nation". But the said review also published studies on anything that could tend to shed light on a deep, non-political connection, going back very far and very high, between the traditional Hindu civilization as it has never ceased to exist, and the traditional Germanic civilization, such as it had existed, long before Christianity, and aspired to be reborn in what was essential. These studies revealed in their authors, in addition to indispensable archaeological scholarship, a serious knowledge of cosmic symbolism.

Several were, needless to say, centered on the Swastika. They seemed to want to show -

indirectly - the exceptional character of a great modern State which recognized as "its own" a Sign of such universal significance, which engraved it on all its public monuments, imprinted it on all its

1. André Brissaud, "Hitler et l'Ordre Noir", édition 1969, page 285.

banners. At the same time, they suggested the aspiration of this great State to reconnect with the primordial Tradition - from which Europe had detached itself for centuries already, but from which India had kept the inestimable deposit.

I have no evidence that Ahnenerbe's services played any role in the publication of "New Mercury" magazine. This seems to me, by the way, all the less probable since this special section of the S.S. was itself founded only in 1935; - the same year as the said review. But I know that the latter was at least in part financially supported by the government of the Third Reich. The Germans, and the representatives - German or not - of German firms in India, were supposed to subscribe to it. And at least one of them, to my knowledge, was recalled to Germany, after being removed from the management of the branch he had governed for years, for refusing to do so and declaring that "this propaganda of a new style "(sic) did not interest him.

The founder and publisher of the periodical, Sri A. K. Mukherji remained in close contact with Herr von Selzam, Consul General of Germany in Calcutta, as long as he remained in this post. And this official representative of Adolf Hitler gave him, the day before his departure, a document addressed to the German authorities, in which it was specified in full that "no one in Asia had rendered the Reich services comparable to his". I saw this document. I read it over and over again, with joy, with pride - as an Aryan and Hitler, and wife of Sri A. K. Mukherji. I have alluded to this in these talks.

It is not possible for me to say whether or not the "services" in question there exceeded the fairly narrow limits of Sri AK Mukherji's activities as editor of a bimonthly, traditionalist, both Hindu and pro-German. It would seem that they passed them - for the review lasted only two years, the English authorities having banned it towards the end of 1937, shortly after the definitive "turning point" in the evolution of British politics. vis-à-vis the Reich. In any case, I did not yet know Sri A. K. Mukherji personally at that time: his name only evoked, for me, the existence of the only magazine

of distinctly Hitlerite trends that I knew in India. But one thing leads me to believe that the knowledge he possessed then, and even before,

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Esoteric Hitlerism, that is, the deep connection of the Führer's secret doctrine with Eternal Tradition, bore no relation to the vague impressions I might have had on the same subject. During the very first conversation I had with him, after having had the honor of being introduced to him, on January 9, 1938, - the one who, less than two years later, was destined to give me his name and his protection, asked me incidentally what I thought of.

. . Dietrich Eckart.

I knew that this was the author of the famous poem "Deutschland erwache"; the fighter of the very first days of the Kampfzeit, who died a few weeks after the failed "putsch" of November 9, 1923, at the age of fifty-five; of the comrade to whom Adolf Hitler dedicated the second part of "Mein Kampf". I did not yet know until the existence of the Thülegesellschaft, and was therefore far from suspecting the role that the poet of the national revolution might have played with the Führer.

I enthusiastically displayed my pitiful little scholarship. My interlocutor who had rendered - and would soon render - the Third Reich (and later its Japanese allies)

"services comparable to those of no other," smiled and moved on to another topic.

* * *

The view that Adolf Hitler was an agent of the Diabolical Forces, that his initiation was only a monstrous counter-initiation, and his SS Order a sinister brotherhood of black magicians, is - we suspect. ! - it could not be more widespread among the Anti-Hitlerites more or less daubed with occultism. (And these are not lacking).

The most convincing argument against this seems to me to come from India. In the West, in fact, the confusion on the level of the knowledge of the principles is today such that it is difficult to say if there still exists a group which can legitimately boast of a true affiliation with Tradition. There is therefore no point of comparison between the attitude of true initiates and that of charlatans. According to René Guénon, practically all the societies in Europe which nowadays claim to be "initiatory",

should be classified under this last heading. However, it is their members who make themselves heard, who are agitated, who take a stand against Hitlerism - as Louis Pauwels and the Jew Bergier have done, whenever they could, in the "Planète" magazine. By the way, I don't know of a single European group interested in esoteric doctrines which is not clearly anti-Hitlerite. (I could be wrong, of course. I would like to be wrong on this point).

But it is not the same in India.

First, we face a very different "spiritual landscape". Instead of dealing with groups with more or less "initiatory" pretensions moving in the midst of an immense secular society, infatuated with experimental sciences and "progress", and preoccupied above all with its material well-being, we are in the presence of a traditional civilization, very much alive despite the growing influence of technology. The man of the masses, not poisoned by propaganda since he still enjoys the "benefit of illiteracy" (to use an expression dear to the Führer here), thinks of it more than the individual of the same social level in the West

- this which , between us, is no feat! He thinks about it, above all, in the spirit of Tradition, witnessing this young Soudra whose story I recalled at the beginning of these "Memories and reflections".

The Hindu who, for his part, attended schools, and even the one who studied in Europe or the USA is not for all that hostile to Tradition. The idea of natural hierarchy, of biological heredity - therefore racial- intimately linked to everyone's karma, is familiar to him. And in the vast

majority of cases, he lives by the age-old rules of his caste - even as the "progressive" government of a so-called "free" India (in reality: a grotesque copy of the Western Democracies) has proclaimed the suppression of castes and imposed universal suffrage. In some cases, of course, he reports subversive ideas or shocking habits from his contacts abroad. But then he is despised by his own, and Orthodox society turns away from him - no government with the power to force them to accept him willy-nilly. As for the traditional initiatory groups and the isolated masters of a true secret science, they continue to exist as in the past: - in silence; unnoticed by the general public.

They stand, in principle,

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Press. At most, a word, a reflection formulated to a visitor respectful of Tradition although himself uninitiated, can sometimes let one guess where the earthly sympathies of this or that sage go.

There are also , as was to be expected in a time of universal decadence, people who profess

"spirituality" and groups who claim to be transcendent masters and claim to transmit their so-called "initiation" without having the shadow of a right . The charlatans in orange tunics - or naked, their bodies covered with ashes - who hang out around the temples, especially in the places of pilgrimage, living on begging or swindling, posing as

" gurus" ``With credulous widows, there is no lack. They are rascals, but small in scope and of limited harm. Infinitely more dangerous are the individuals or groups who work to bring into India - as much as possible - the anthropocentrism inherent in religious or political doctrines influenced more or less directly by Judaism or by the Jews. By this I mean all the individuals or groups who, under the guise of a false fidelity to Tradition, which they twist and disfigure at will, preach egalitarian principles, democracy, the horror of all violence, even detached, when it is exerted against "men", whoever they are

- whereas the monstrous exploitation of the beast (and the tree) by the man hardly disturbs them (if they do not are not totally indifferent to it, or even, if they don't justify it!). I think of all those who claim to pay homage to "ancient wisdom true "by obstinately denying any natural racial hierarchy, by condemning the caste system to its very core, by preaching the "right" of people of different races to marry, if they believe by that, to find their "happiness". I am thinking of those who would like to replace, among the Hindus, the old caste privileges by privileges based on "education" (in the Western sense of the word) and the concern for metaphysical orthodoxy with an ever more intense concern for the "social". "," Economic "," improvement of living conditions for the masses ". I am thinking of the organizers of "Parliaments of religions"; to the advocates of a merger between "East and West" at the expense of the spirit of Tradition, originally common to both, and that Hinduism alone has retained as the basis of civilization; to missionaries

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of a universal morality centered on "man", as conceived by both the Christian West and the rationalist West.

The "Mission" which claims to be the divine Ramakrishna - a true initiate, who lived in the last century, - seems to be giving more and more in this direction, under the influence of Western benefactors, especially Americans. But this trend does not date from today. It is more than one hundred and fifty years since it emerged with the foundation of Brahmo Samaj, a society of deists deeply marked by their English university education and the

"Protestant" form of Christianity. This sect, under the pretext of reducing Hinduism to a so-called "original purity", interpreted it according to this "modern spirit", of which René Guénon so rightly deplored the hold on Europe. But, as Guénon still says, its adherents are, in spite of their social position and, what is more, the high caste of the best known among them, rejected from the Orthodox Hindus. The latter refuse to give them their daughters in marriage - or to accept theirs for their sons. And in the villages, they would not accept a glass of water from them - and, I repeat, no government could force them to do so. This attitude comes from the fact that the Brahmo Samaj Lists reject the principle of the caste system: the

unequal "dignity" of men, according to their heredity. It comes from the fact that the Brahmo Samaj is not India - nor are any other like-minded sect, whatever they are. 1

I do not want to go into details on these. It would take the reader too far. But it is not possible for me to pass over in silence two organizations which originated in South India: one, the Theosophical Society, in Adyar near Madras; the other, the community which was formed in Pondicherry, around the Bengali sage, Aurobindo Ghosh, now deceased.

The first is a vast international institution of subversion in the deepest sense of the word, as Guénon has shown very well in his book "Theosophism, a false religion"2. What one would like to pass off as "doctrine" is a jumble of arbitrary constructions of the mind and of a few notions and beliefs whose names - karma; transmigration of 1. For example Arya Samaj, who only has "Arya" in name because he, too, rejects the idea of a natural hierarchy of races.

2. Book now virtually unobtainable.

souls, etc. - are taken from the Hindu tradition, and Buddist. Notions and beliefs themselves are just as arbitrary, just as unorthodox, as the theories into which they enter

- such, for example, with Leadbeater's idea of "group soul" of animals; such, too, all that the Theosophists teach about their various "Masters": Kouthoumi, Rajkoski, and others.

The illustrious Lokomanya Tilak, one of whose works I cited above, compared Annie Besant, President of the Theosophical Society until her death in 1933 - and for a time President of the Indian National Congress - to the devil Putna, sent as a nurse to the Child-God, Krishna, to kill him with her poisonous milk. Tilak hoped that, like the young God who, while assimilating the poison with impunity, finally killed Putna by emptying her of all its substance, Hindu society would be able to defend itself, and confuse those who try to seduce it with skillfully untruths. transvestites.

The other institution developed around a seemingly genuine sage. However, it tended, already during his life, to fall into the rank of a very skillful and very lucrative operating enterprise. In fact, she bought, one after the other, all the houses in Pondicherry that were for sale, so that in 1960 she understood, outside the center where a few disciples were engaged in meditation, many workshops of pottery, carpentry, weaving, etc, etc,. . . whose products were - and still are today - sold for the benefit of his works; mixed schools, with sports classes; a university with richly equipped laboratories.

This prosperity would be, I have been told, in large part due to the business genius possessed by the "Mother" of the ashram - woman of Jewish origin, widow of a Jew, then of a French1 - and the son she has from her first husband. Members of the organization, both zealous and practical, and enjoying the trust of these two people, are also, perhaps, responsible, each according to his talents. In any case, from the reception room, where many photographs are on sale, large and small for all budgets, - from 1. Mr. Paul Richard. Her first husband was called Alfassa. The "Mother", still alive when these pages were written, has since died - in 1973 - at the age of 95.

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the late guru and the "Mother", we are impressed by the business-like atmosphere of the place, an impression that becomes clearer and intensified during a visit to the workshops.

And we remember, by contrast, the spiritual radiance that emerges from certain writings of Aurobindo Ghosh: - from his Commentaries on the Bhagavad-Gita; of his "Divine Life"

or of his "Synthesis of Yogas". We have the feeling of a deep gap between this more than flourishing organization, which covers two thirds of a city of more than one hundred thousand inhabitants, and the sage who lived there in the most complete isolation: -

invisible to the crowd and even to the disciples, except for a few hours a year. Now, there is one fact which seems eloquent to me, and here it is: in

the midst of this traditional civilization which is still that of India, it is precisely the most profane, the most "modern"

organizations, in a word the more anti-traditionalist, than did gestures, writings or statements hostile to Hitlerism.

Aurobindo Ghosh, to my knowledge, has never expressed a judgment "for" or "against"

any of the great figures or great political (or more-than-political) faiths of today. He had definitely left action - and what action! 1 - for contemplation, and he confined himself to the spiritual realm. But towards the end of 1939 - or was it in 1940? - the Calcutta newspapers reported that the "Pondicherry Ashram" had donated ten thousand pounds sterling to the Colonial Government of India "to aid the British war effort". Monsieur de Saint-Hilaire, says Pavitra, secretary of the Ashram, whom I questioned on this point in 1960, replied that he "could not tell me" whether the information collected and published twenty years earlier in the Calcutta press, was accurate. But he declared to me that "it could well be", since Hitlerism was going, according to him (and probably also according to more than one person having in the ashram some influence), "against the direction of evolution. human ". (Against evolution? And how! Nothing could be truer! But far from being a reason to fight it, it would be there, on the contrary, to support it. Universal decadence is a sign of more and more visible that our cycle is advancing rapidly towards its end.

1. At the turn of the century he had played a leading role in the Bengal "terrorist" (anti-British) movement.

it, any "return to eternal principles, necessarily goes" against the meaning of human evolution ". It is a phase of the perpetual struggle, against the tide of Time. But this is, I repeat, and I insist, a reason - the overriding reason - to exalt him, rather than condemn him.)

Moreover, the heads of the Theosophical Society - according to René Guénon, masters of counter- initiation, despite their contrary claims -

proved, during and after the Second World War, how much they hated (and still hate) Adolf's doctrine. Hitler. Arundale, then President of the said Society, traveled the Indies in search of accomplice priests, that is to say, purchasable, and ordered them prayers for the victory of the "Crusaders" 1against National Socialism. And one has only to open any number of "Conscience", the official organ of Theosophy, to see spread there, black and white, an anti-Hitler propaganda which has nothing to envy that of the newspapers from England or the USA from the same period, or even that of the press of the Soviet Union (after, of course, the breaking of the German-Russian Pact of August 23, 1939). It is not even the hypothetical invisible

"masters" of Theosophists, Kouthoumi, Rajkoski and others, who have not been attributed "hidden activities" for the success of the United Nations. 2

Apart from the Theosophical Society - itself in close association with certain Masonic Lodges in the West - it is among the Hindus of the dissident sects, such as the Brahmo Samaj, that I have met the only Anti-Hitlerites who have crossed my path in India - apart, of course, the great majority of non-German Europeans, and all the Communists without exception. I will cite, for example, only this Brahmo Samajist milieu par excellence which then represented, and which still represents, the open-air University of Shantinikétan.

The poet Rabindranath Tagore, its founder, was still alive when, in 1935, I spent six months at the said University in order to improve my knowledge of the Bengali language and to learn Hindi there. I didn't notice anything special outside 1. "Crusade to Europe" is the title of General Eisenhower's book on his campaign against Germany.

2. In 1947 Gretar Fels, President of the Reykjavik Theosophical Society, assured me that "Master Rajkoski"

had "helped the Allies to fight Nazism.

put the presence, as a "teacher of German," of a Jewess from Berlin, Margaret Spiegel, known as Amala Bhen, who had come there, after two

years of stay in Gandhi 's ashram

, to spread her hatred of the Third Reich with the students who were entrusted to her and the Hindu colleagues she could indoctrinate. I soon learned that "Govinda," the Buddhist monk whose saffron-colored robe and handsome Burmese parasol added a picturesque note to the landscape, was also a Jew from Germany. I was also told of the deep friendship between the poet and Andrews, a Briton, a former Christian missionary. But no one expressed hostility to my Hitlerite faith - except Amala Bhen.

This one, who had seen fit to introduce me "as a European" as soon as I arrived in Shantiniketan, had, after barely half an hour of conversation, realized very well the nature

" Pan-Aryan "of Hitlerism as I understood it and still understand it. She hastened to tell me - she who had come to the end of the world "to no longer see the shadow of a Nazi", -

that I was "worse than the whole gang together" 1 of those she wanted to avoid. These, in fact, she told me, paraded through the streets of the cities of the Reich singing: "Today Germany belongs to us; tomorrow, the whole world! ", but they mostly thought of Germany, despite the words of their song. While insisting on the deep identity of the Hitler spirit and that of orthodox Hinduism, I prepared the way for the future military and moral conquest, and for the unlimited influence of a German Reich which would spill over into Asia.

These words flattered me well beyond my merits. But the hostility of Margaret Spiegel, known as Amala Bhen, - and undoubtedly that of "Govinda", to whom they were careful not to introduce me, - still seemed to me confined to the non-Hindu element of the University of Shantiniketan. .

It was a surprise to me to learn, a few months before the Second World War, that the poet Rabindranath Tagore himself had sent the Führer a telegram protesting against the invasion of "unhappy Czechoslovakia". What was he involved in? - him whom I could not help myself

1. "Worse than the whole pack rolled in one".

to exalt the work as an artist. Did he not realize that it was above all the unfortunate Sudeten Germans who had the right to be protected? Did he not know that Czechoslovakia had never been more than an artificial state , an assemblage of elements that could not be more disparate, built from scratch to serve as a permanent thorn in the flank of the German Reich? But what am I saying? Would he even have been able to map it? So why this indiscreet intervention? Had it been suggested to him - or inspired - by the foreigners, Christians or Jews, whom I have just named, and by others, all humanitarian and anti-racist - at least anti- Aryan , - who occasionally haunted Shantiniketan, or who lived there?

Or should I not rather admit that, whatever artist he might be - however luminous and musical a neo-Sanskrit language, such as Bengali, may have turned out to be, under his genius pen, - a Brahmin who rejected the caste system as a whole could only be anti-Hitler? The poet's position against the Defender of the Aryan elite of Europe, in a European conflict, shocked me all the more as Rabindranath Tagore had an ivory complexion and the most classic features of the white race: - physical signs of a filiation to almost unmixed with those conquering Aryas, who transmitted the Tradition of Hyperborea to ancient India. But I could have - I should have - thought that if these same visible signs of Aryan nobility had not been able to prevent him from joining his voice to that of the contemptors of the "Law of color and social function" - varnashrama dharma

- in India, it was unlikely that they could have become in him the occasion of an ancestral awakening of consciousness linked, as was due, to any sympathy for this European and modern form of the "Brahmanic spirit", that is Hitlerism.

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On the other hand, I have always been pleasantly struck by the understanding I encountered as a Hitlerite among Orthodox Hindus of all castes.

At the beginning of these talks, I told the story of the young Soudra, with the beautiful historical name of Khudiram1, which showed more.

1. This is the name of a young hero from Bengal, who gave his life for independence from India.

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sense of true values - and a more accurate appreciation of Adolf Hitler's role - than all the Democrats of Europe and America put together1. I also quoted Satyananda Swami, the founder of the "Hindu Mission", for whom, however, the creation of a common Hindu front against the grip of Islam, Christian missionaries, and Communism, counted much more. although the strict observance of orthodoxy. The latter considered our Führer to be "an Incarnation of Viçnou - the only one in the West." 2

I could, on this subject, multiply the memories; recall, for example, that admirable Brahmin of Poona, Pandit Rajwadé, as well versed in the knowledge of Nietzsche's work as in that of the sacred texts (which he commented twice a week in front of a narrow circle of disciples) and who professed the deepest admiration for "the chakravartin king of Europe" who came "to restore true order", in a world adrift. I could relate the words of this other unusual man - less literate perhaps, but endowed with a strange power of clairvoyance - whom I met at the beginning of the war in a friendly family, of which he was the guru, or spiritual master. . This sage told me: "Your Führer can only be victorious because it is the Gods themselves who dictate his strategy to him. Every night he splits up, and comes here in the Himalayas to receive their instructions. "

I wondered what Adolf Hitler would have thought of this unexpected explanation for the victories of the German army. I then said to the holy man: "He is, then, certain that he will win the war."

"No", he replied; "For there will come a time when his generals will reject his divine inspiration and disobey him - betray him!"

And he added: "It can only be so; if he is an Incarnation, he is not the supreme Incarnation

- the last in this cycle, ”- Alas!

But that's not all. How can I forget the atmosphere of the Orthodox Hindu families I know best? that, for example, of the house of one of my brothers-in-law, then 1. See above, pages 33, 34, 35.

2. See above, page 39.

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still alive, and a doctor in Medinipur1, with whom I was during the campaign in Norway and at the start of the campaign in France? All enthusiastically accepted my suggestion to go to the temple of the Goddess Kali - to the “House of Kali”, as we say in Bengali - to give thanks to the One who both blesses and kills, for the deceptive advance of the soldiers of the great German Reich. We went there in procession, laden with offerings of rice, sugar, flour, fruit, garlands of scarlet flowers - for want of the bloody sacrifice, the idea of which the family rejected as much as I did. I can still see myself, surrounded by youth, also proud of their Aryan ancestry, standing before the terrible Image with the curved saber. Inhaling the fumes of incense, lulled by the bewitching musicality of Sanskrit liturgical formulas, I sometimes closed my eyes to see better in my mind, like a grandiose fresco, the parade of German tanks along the roads of Europe. I lived intensely in my role as a link between the oldest living Aryan civilization in the East and that Aryan West that Adolf Hitler was in the process of conquering in order to restore to himself and regenerate it. Then I looked around at my nephews and nieces, and the young Brahmins, their neighbors and fellow students, who had accompanied me. And I dreamed of the day when I would finally see the new Emperor - the eternal Emperor - of the Twilight Lands, awake and emerging from his mysterious cave, and when, greeting him with my outstretched arm, I would say to him : “Mein Führer , I bring you the allegiance of the Indian elite! ”

It did not seem like an impossible dream then.

How can I forget the general joy in Calcutta - and doubtless also in the rest of the peninsula - at the news of the entry of Adolf Hitler's troops into Paris or, some twenty months later, at the announcement of the lightning advance

of our allies the Japanese to the border of Assam and beyond? The kids themselves, newspaper sellers, beaming faces, threw triumphantly to the public the names of the cities taken, - daily news: Kualalumpur, Singhapur, Rangoon, Mandalay, Akyab,. . . Imphal, in Indian territory - one after the other. The colonial government had banned listening to the 1. That we still write, often, Midnapore. City of West Bengal.

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German radio. People who heard German would listen to it secretly. I know Hindus who listened to it without understanding a word - just to hear the voice of the Führer. They felt that the One who spoke to the Aryan world in an "Indo-European" language unknown to them, was also addressing them - at least to the racial elite of their continent.

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But that is still nothing. What is most extraordinary is that this cult of the Führer survived the collapse of the Third Reich in this country . I found him alive, during my stay in India from 1957 to 1960, and I found him, to my joy, and despite intensified communist propaganda, in 1971, and this, I repeat, especially in the most faithful to Tradition.

In the book she devoted to India, in the "Petite Planète" collection, the orientalist Madeleine Biardeau, herself clearly hostile to our Weltanschauung , is obliged to note it

- with regret, not to say bitterly. "In no country," she wrote, "have I heard more praise from Hitler. Germans are congratulated for the sole reason that they are his compatriots

" 1 . And she is also obliged to admit that the resentment of the Hindus towards British rule - now by the way no longer exists - is not enough. to report on this cult. The scholar has, as might be expected, an explanation of her own. The Hindu, she says, feels and greets the presence of the Divine in all that is "great" - even "great in evil". In other words, he himself is free from that moral dualism which still underlies, almost always, the value judgments made by Westerners.

This is certainly true. But that is not enough as an explanation. The only justification for this praise of an Aryan Chief foreign to India is not in the fact that the Hindu easily transcends moral dualism, but in the reason which accounts for this fact . This reason is to be found in the Hindu's attachment to Tradition, not elsewhere; in his acceptance of sacred knowledge with full confidence,

1. Madeleine Biardeau, L'Inde, Petite Planète collection.

even if he did not acquire it himself. It is in the name of this more than human science that he finds natural that, under certain conditions , what, on an average human scale, would seem "an evil", is not. It is in the light of the doctrine of necessary violence, exercised without passion "in the interest of the Universe" - that is to say of Life, not of

"man" - it is in the light of the venerable Bhagawad-Gîta, who proclaims innocence of a violence of this nature, which the Orthodox Hindu can see precisely, in the Master of the Third Reich, - and this in spite of all the stories of concentration camps with which the propaganda showered him, like all the rest of the men of this Earth, for several decades -

something other than the "embodiment of Evil".

Moreover, it is impossible for him not to be struck by the similarity of spirit which exists between Hitlerism and, not, of course, the philosophies of non-violence, which have broken away from the Brahmanic core, or the Hindu sects. dissenters, but the most rigorous and ancient Brahmanism. Both are centered on the idea of purity of blood, and the indefinite transmission of healthy life - especially the life of the racial elite; of the life out of which a man can emerge, elevated by self-control to the rank of a God. Both exalt war in an attitude of detachment - "war without hatred" 1 - because "nothing better can happen to the Kshatriya" - or to the perfect SS warrior - "than a just fight" 2. Both offer Earth - as do all "traditional" doctrines - a visible order modeled on cosmic realities and the very Laws of life.

This cult of the Führer, prolonged in India, and in spite of so much enemy propaganda, well beyond the disaster of 1945, is more proof - if need be one, - than Hitlerism, stripped of this that its German expression may have a contingent, also relates well to the primordial Hyperborean Tradition - of which Brahmanism seems to be the oldest living form. It is undoubtedly linked to it by what has, despite the imposition of Christianity, survived in Germany in a very old traditional form and properly Germanic, 1. This is the subtitle of a book published after the war on the career of Feldmarschall Rommel.

2. The Bhagavad-Gîta, Song II, verse 31.

arising from a common Source of the holy "arctic homeland" of the Vedas. . . and Edda.

* * *

It is impossible to say to what extent the Thülegesellschaft was in possession over this inestimable legacy, which has come down from the ages. No doubt some of its members

- Dietrich Eckart, Rudolf Hess, and, of course, the Führer himself, - were they. One of the unique traits of the initiate would be the ability to feign, whenever he thinks fit for his purposes, anger, madness, imbecility, or any other human condition. Now the Führer forced himself, he says himself1, to "appear harsh". And his all too famous fits of fury - on whose existence the enemy threw himself with relish, as on a source of ridicule, exploitable ad infinitum, - were, according to Rauschning, "carefully premeditated" and

"intended to disconcert his entourage and to force him to capitulate "2. Hermann Rauschning who, at the time of writing his book, apparently hated his old master, had no reason to destroy, as he does, with a stroke of the pen, the legend which aimed to discredit him in the eyes of more of a weighted man. Or rather, if he had one, it could only be a residue of intellectual honesty, after all.

As for Rudolf Hess, the comedy of "amnesia" which he so masterfully played at the Nuremberg trials has deceived the most informed psychiatrists. And the "normal" tone, sometimes even playful, of his letters to his wife and to his son, 3 - a tone which disconcerts the reader, in a captive man over thirty years old, would suffice to prove his superhumanity. Indeed, only an initiate can write, after three decades spent in a cell, in a light manner; and detached from a husband and a father on vacation away from his family, for three weeks.

The Führer has, to all appearance, surpassed his masters of the Society of Thule (or elsewhere), and escaped the grip that some of them - we will never know exactly which ones -

1. Hermann Rauschning, "Hitler me told", thirteenth French edition, page 34.

2. Hermann Rauschning, "Hitler me told", thirteenth French edition, page 84.

3. Frau Ilse Hess has published two collections of letters from her prisoner husband: "London, Nuremberg, Spandau" and "Prisoner of Peace".

would have liked to have on him. He had to do it, being sovereign; being one of the faces of Him Who Comes.

And if, suddenly, the war took a bad course; if what is to say the least, disturbing - the irreparable was precisely played out in Stalingrad which, according to some, would be the very site of the ancient Asgard, fortress of the Germanic gods, it is undoubtedly that, for some hidden reason, it had to be so. And hadn't the young Adolf Hitler had the revelation under the night sky, at the top of Freienberg, at the gates of his beloved city of Linz, at the age of sixteen?

The immediate material cause, or rather the occasion of the fatal turning point, must have been not a lack of strategy on the part of the Führer - it is recognized that he was never wrong in this area - but some stiffening, as

sudden as it was unfortunate. , in his attitude towards the adversary. Siegfried, the superman, once showed a pride so fraught with consequences by refusing, so as not to appear to give in to the threat, and therefore to fear, to return to the Daughters of the Rhine the Ring that belonged to them. law. This gesture would have saved Asgard and the Gods. The hero's refusal precipitated its collapse. The new Siegfried, probably too, in order not to appear "weak", although no challenge had been thrown at him, refused to exploit, as he certainly could have done, the goodwill of these populations of Ukraine, - anti- communists, aspiring to their autonomy,

- who had first received their soldiers as liberators.

Did he do it knowingly, realizing that the loss of war, inscribed in the stars, for all eternity, was a necessary catastrophe for Germany and the whole Aryan world, that only the ordeal of fire could one day purify? Only the Gods know it. The speed with which Germany, from the first postwar years, bit into the lure of material prosperity without any ideal, shows how much, despite the enthusiasm of the great National Socialist gatherings, it does was only incompletely disengaged from its comfortable humanitarian moralism, and only superficially armed against the Jewish grip, both "political" and deep, that is to say exercising in the domain of values.

It remains true that in his famous Testament the Führer appeals to the Aryans - to all Aryans, including non-Germans - " centuries to come ", urging them to "keep their

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pure blood ", to fight the doctrines of subversion, in particular Communism, and to remain confident in themselves and invincibly attached to the aristocratic ideal for which he himself fought. The party National Socialist can be dissolved; the name of the Führer can be proscribed, his faithful hunted down, forced into silence, dispersed. But Hitlerism, nourished at the Source of super-human knowledge, cannot die.

It remains true, too, that the men of the Ahnenerbe were not all, after 1945, hanged as

"war criminals" or slowly killed in the dungeons or the concentration camps of the victors.

Some even seem to have enjoyed a strange immunity, as if a magic circle had surrounded and protected them, even before the "judges" of the Nuremberg trials.

The section of the "Ahnenerbe" which dealt especially with esoteric doctrines had, says André Brissaud, "an eminent collaborator in the person of Friedrich Hielscher, friend of the Swedish explorer Sven Hedin, of Karl Haushofer, of Wolfram Sievers , Ernst Junger and even. . . Martin Buber, Jewish philosopher " 1 (Why not, indeed, if this Jew had attained a high degree of knowledge in" pure metaphysics ", and had no political activity?

DH Lawrence did not he write somewhere 2 that "the flowers meet and mix their colors at the top"?). André Brissaud "does not know" whether Friedrich Hielscher was a member of the Thüle Gesellschaft. He presumes so. But he knows that this superior SS officer

"certainly played a great role in the secret-esoteric activity of the Ahnenerbe , and had a great influence on his disciple, Doctor Wolfram Sievers" 3 , Standartenführer SS and secretary general of this Institute . "During the latter's trial in Nuremberg", continues the historian of the "Black Order", "Friedrich Hielscher, who was not prosecuted , came to testify in a curious way: he made political diversions to" drown the fish "and made deliberately absurd racist remarks, but said nothing about the Ahnenerbe . Sievers did not speak either. He listened to the evocation of his "crimes" with apparent detachment and heard himself condemned to death with indifference.

1. André Brissaud, "Hitler and the Black Order", 1969 edition, page 285.

2. In "Le Serpent à plumes".

3. André Brissaud, "Hitler and the Black Order", 1969 edition; page 285.

Hielscher obtained permission from the Allies to accompany Sievers to the gallows, and it was with him that the condemned man said special prayers to a cult of which he never spoke , neither during interrogation nor during his trial. ” 1

One may wonder how many former SS members like Hielscher from some section of the

“ Ahnenerbe " - this guardian of the deep orthodoxy of Hitlerism, that is to say of the esoteric knowledge which constitutes its core? base, - escaped the vengeance of the victors, and still live today on the surface of our Earth, no matter where. There may be some in Germany itself that we meet, but that we do not know, because they wear the Tarnhelm of the divine Siegfried: the helmet which allows the warrior to appear in any form that pleases him. , and even to make oneself invisible. It would be even more interesting to know how many young people under the age of twenty-five are already affiliated, in the most absolute secrecy, to the fraternity of the Knights of the Black Order, whose “honor is called fidelity”, and are preparing, under the direction of the elders, to climb the initiatory ladder - or have, perhaps, climbed the first.

No book like that of André Brissaud, or of René Alleau, or of anyone whatsoever, will ever provide, on this point, to the curious, information which they have no use for and which, once in their possession, would sooner or later run the risk of being spread through irresponsible chatter. For the true disciples of the Führer, whether or not they have met him in the visible world, the existence of such an ultra-secret, pan-European, even pan-Aryan network, is no longer in doubt. The raison d'être of this invisible and silent fraternity is precisely to preserve the core of traditional knowledge - more than human -

on which Hitlerism is centered, and which ensures its sustainability. Sincere Hitlerites, but still inexperienced in initiation, will come if the masters, guardians of the faith, deem them worthy. But then, they won't talk any more than Friedrich Hielscher or Wolfram Sievers, or so many others. “He who speaks does not know; he who knows does not speak

”, said Lao-Tsé, whose wisdom remains intangible and complete, even if his country - very old China - has now rejected it.

1. André Brissaud, “Hitler and the Black Order”, 1969 edition, pages 285-286.

XI

IRREMEDIABLE DECADENCE

“ No longer giant, like the Spirits, proud and

free,

And always untamed, if not victorious;

But servile, crawling, cunning cowardly,

envious,

Frozen flesh where nothing more ferments and

vibrates,

Man will swarm again under the heavens . ”

Leconte de Lisle, (Saint; Poèmes Barbares.)

“ An impure air embraces the stripped globe

Of the woods which sheltered it with their

sublime mantle;

The mountains under base feet have lowered

their tops;

The mysterious bosom of the sea is defiled . ”

Leconte de Lisle (L'Anathème; Poèmes

Barbares.)

The durability of Hitlerism as an expression of eternal Tradition, more than human, - and in particular of the Germanic form of this Tradition - adapted

to our time, does not mean, however, the resurgence, in the future. more or less close, to the new civilization which was taking shape, within the framework of the Third Reich.

As I tried to show in another study 1 , all religious or political leaders (or both), whose action is exercised against decadence, against the false values inseparable from the childish overestimation of "the man ", fail in the long run, even when they appear to succeed - for decadence is the very meaning of Time, against which no one can, in the course of a cycle, set himself up victoriously for ever. In spite of everything, there are some who manage to set up a civilization which is linked, by its basic principles, to some particular form of Tradition. They achieve this at the cost of certain essential

compromises on the exoteric level., which assure them the permanent fervor of the crowds, a consequence of 1. In "The Lightning and the Sun", a book completed in early 1956, and published in Calcutta in 1958.

spectacular success. Legislation based on their teaching still governs states, if not continents, centuries after their death. And although their work crumbles and disintegrates all the more quickly as they themselves came later in the succession of promoters of "rectifications"; although if they could "return", they hardly recognize their creation in what has become, over time, civilizations they had founded, they have left something visible; something pitifully sclerotic - sometimes even degenerate - but at least historically important.

But there are others, whose creation against the leading tendencies of their time ends with them. It happens when inspired leaders refuse those compromises which, more and more as the ages go by, are the sine qua non of success in this world. But it also happens whenever such leaders live and act in a "doomed" era, that is, at a time when no "recovery"

of any magnitude (and of any duration) is no longer. possible, - and that, whatever the value and the skill of the one or those who take the initiative . Only then Kalki, - the last avatars of Viçnou, - or whatever name the men

who are attached to the various expressions of the unique Tradition, like to call him, - is assured of "success" in a fight against the tide of Time. And this success will then be total, consisting of nothing less than this absolute reversal of values which characterizes the end of a world and the birth of an unknown world and for a very long time unthinkable. Accompanied by unprecedented destruction, it will signify the end of the present cycle - the end of the Dark Age, from which nothing good could spring forth; the end of this accursed humanity, and the emergence of conditions of life and means of expression similar to those of each Golden Age.

The leaders who have led, or who will lead, some phase of the eternal struggle "against Time" after the limit point where a last great recovery would still have been possible, after what Virgil Ghéorghiou calls "the Twenty-fifth hour" , - could not and will not leave anything behind in this. visible and tangible world, apart from a handful of underground disciples. And these have, and will have, nothing to wait for - except the coming of Kalki; or the Soashyant of the Mazdeans, of the Buddha

Maitreya of the Buddhists, of the glorious and fighting Christ as the Christians expect during his "Second Presence" 1 ; of the Mahdi of the Mahometans; of the immortal Emperor of the Germans, reappearing in arms from his enigmatic Cave, at the head of the Justiciar Knights. The one who comes back for the last time in our cycle has many names. But He's the Same under each one.

However, we recognize Him by his action, that is to say, by his victory over the whole line, followed by the dazzling dawn of the following cycle: of the new Satya Yuga , or Age of Truth.

The defeat in this world of a Chief who fought against universal decadence, therefore against the very sense of Time, is enough to prove that this Chief, however great he was, was not Him . He could certainly be Him in his essence : the Eternal Savior, not of "man", but of Life, "returns" innumerable times. But he was certainly not Him, in the ultimate form in which He has to reappear at the end of any cycle. Adolf Hitler was not Kalki -

although he was , likewise, essentially speaking, the ancient Rama Chandra; or that the historical Krishna, or that Siegfried, or that the Prophet Muhammad, the Leader of a true

"holy war" (ie of a ceaseless fight against the Forces of disintegration; against the Forces of the abyss). He was, like any great Fighter against the Current of Time, a Forerunner of Kalki. He was, still in essence , the Emperor of the Cave. With him, the latter reappeared, intensely awake, and in arms, as he had already reappeared in the figure of various great German leaders, in particular Frederick II of Prussia, whom Adolf Hitler so venerated.

But this was not his last and final reappearance in this cycle .

In either case, he had awakened to the echo of the distress of his people. Carried away by the enthusiasm for the action, he and his faithful barons had taken a few steps out of the dungeon. Then he sucked back into the shadows, the omniscient Ravens telling him that it was, despite impressive signs, "not yet the hour". Frédéric He founded the Old Prussian Lodges, thanks to which the more than human truth was, after him, to continue to be transmitted to a few generations

1. The "Deutera Parousia" of which the Greek Orthodox Church speaks.

insiders. Adolf Hitler left his admirable Testament, in which he, too, urges the best to keep their blood pure, to resist the invasion of error and lies, - of counter- tradition, and to wait .

He knew the "twenty-fifth hour" had struck - and for a long time. He had, at sixteen, as I recalled, the anticipated vision of his own fight, materially useless, but despite everything necessary.

As a German, as an Aryan, as a man aware of the excellence of the Aryan race regardless of the fact that he himself was an integral part of it, he was eager to defeat the allied world against him and against his people. He was striving with all his strength, with all his genius, towards the building of a

lasting superior society , a visible reflection of the cosmic order; towards the Reich of his dreams. And tended towards it against all hope, against all reason, in a disproportionate effort to stop at all costs the leveling, the stupefaction, the ugliness of the most beautiful and the most gifted variety of men; to prevent and prevent forever its reduction to mass without race and without character.

And he fought, with all the bitterness of an artist, against the shameless destruction of the living and beautiful natural environment, in which he rightly saw an increasingly obvious sign of the imminent victory of the Forces of disintegration. His irrational confidence in a salvation in extremis , thanks to the "secret weapon"; its feverish expectation, under Berlin in flames, of the entry into action of the "army of General Wenck", which no longer existed for a long time, recall, in dramatic absurdity, whatever Christians may think, the attitude of Christ in Gethsemane, - praying that the chalice of suffering, which he had nevertheless come to drink to the dregs, might depart from his lips.

Adolf Hitler - and all the more so since he was a fighter against Time, whose kingdom, if it belonged to the Eternal, was also "of this world" - clung to the end to the illusion of total victory and, despite everything, of immediate recovery. He clung to it, I repeat as a German and as a man. As an initiate , he knew this was only an illusion; that it was "too late" - already in 1920. He had seen it, on that extraordinary night at the top of Freienberg, in 1905. And the real leaders of the "Black Order" - in particular

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those of Ahnenerbe , educated like him about the inevitable, aware like him of the fatality of the cycle approaching its end, - were already preparing, before 1945, for the clandestine survival of the essential , beyond the collapse of National Socialist Germany.

And we who follow them and follow him, also know that there will never be a Hitler civilization.

" No, you don't hope to see us again,

Sacred walls that my Hector could not

keep .”

I remember those lines Racine puts in the mouth of Andromache, in scene IV of the first act of his tragedy of this name. And I think that the grandiose parades to the rhythm of the Horst Wessel Lied , under the folds of the red, white and black banner, swastika, and all the glory that was the Third German Reich, nucleus of a Pan-Aryan Empire , are as irrevocably past as the splendours of the prestigious Troy; also “ past ” and also immortal, for one day the Legend will recreate them, when epic poetry will once again be a collective necessity.

The one that comes back from age to age, both destructive and conservative, will reappear at the very end of your cycle, to open up the Golden Age of the next cycle to the best. As I have recalled in these pages, Adolf Hitler was waiting for Him. He said to Hans Grimm, in 1928: “I know that I am not the One who is to come,” - that is, the last, and the only one fully victorious of Men against Time, of our cycle. "I only take care of the most urgent preparation task (die dringlichste Vorarbeit), because no one is there to do it." 1

A person immeasurably harder than him will accomplish the final task - the task of recovery - on the debris of a humanity which believed itself allowed anything because endowed with a brain capable of calculations, and which largely deserved its downfall and its loss.

* * *

What does the irrevocable impossibility of "recovery" mean, in the sense that a fervent of the cyclical theory of history - such, in India, the first comer of the Orthodox Hindus, such, in the West, a René Guénon, or an Evola? . - hear that word?

1. Cited above, page 2-10.

This means - and this is almost a "truism" - the continuation of the march of events and currents of thought, and of the evolution of the human and non-human world, as we have known it since there is a history, that is to say, since, with the help of vestiges and documents, we are able to form an idea, as little arbitrary as possible, of the past.

We can hardly go back beyond a few millennia if we are to stick to history itself, that is, to a more or less explainable human past. We are only able to glance back tens of millennia, starting with objects of art, mysteriously preserved, of which we know neither the meaning nor the use, but of which we nevertheless admire the obvious perfection.

I saw, a few years ago, in the small museum of the castle of Foix, a flint statuette of such a model, and of such an expression, that none of Tanagra's masterpieces surpasses it. in beauty. The anonymous sculptor who left this wonder lived, the guide told me, "some thirty thousand years ago". What did he want to do, probably spending several years of his life giving soul to this insignificant fragment of the hardest stone there is? Did he want to represent a divinity: - to create a concrete form that helps him and others to concentrate the mind, the first step towards the "realization" of the Unthinkable? Did he want to immortalize a beloved face? Attract scattered forces to a point - and which ones? - for a defined purpose - and which one? Only men who really live "in the eternal" and who can, through a created object, come into effective contact with its creator, always present for them, could say so. I can't. But I know the deep impression that this statuette left on me: the impression of a forbidden world, separated from ours by some impenetrable veil, and of a quality much higher than ours; of a world where "the average man" - the simple craftsman - was how much closer to the hidden Reality than the greatest of our relatively recent artists (without speaking, of course, of all the producers of "modern art" !) Thirty thousand years! In perpetuity without beginning or end, it was yesterday. Certain archaeologists, of whom I cannot, in my ignorance, judge the accuracy or error of the evaluations,

attribute ten times that age to the enigmatic carved and carved blocks of Tiahuanaco.

Assuming that they are telling the truth, or that they are only a few millennia wrong, that was still yesterday. It is, beyond a certain distance, difficult to distinguish differences in the past. This already applies to this very short period of human life. As implausible as it sounds, my earliest vivid memories relate to when I was between a year and a half and two years old. I can clearly see, with its furniture, the apartment that my parents lived in at that time. I easily saw the impression that certain trinkets made on me, and several episodes connected with the baby carriage in which my mother took me. But these memories, which go back, say, to 1907, seem to me barely older than that of the first film,

"Quo vadis?", which I saw - in April 1912, since it was preceded by "news", one of which, the most important and the only one that I saw. memory retained, was none other than the famous sinking of the "Titanic". If I were to live for several centuries, I would undoubtedly put the memories of my tenth and fiftieth years "on the same plane" (in the way in which Egypt "pre- dynastic "and that of Pharaoh Djoser 1 , seem to me, in the fog of time, almost contemporary).

All I can say about the more or less distant landmarks that scientists, specialists in prehistory, discover along the road traveled by creative men - we do not even know which ones - is that they all evoke a past. which, in all that matters to me, and in particular in beauty , strangely surpasses the present that I see around me.

I was taught, like everyone else, that prehistoric man was "a barbarian", of whom I would be afraid if, such as I am, I found myself, by the effect of some miracle, in his presence. .

I very much doubt it, when I think of the perfection of the skulls of the "Cro-Magnon race", of greater capacity than those of the most beautiful and intelligent men of today. I doubt it when I remember the extraordinary frescoes of Lascaux or Altamira, - the rigor of

1. "The great king of the IIIrd Dynasty" (HR Hall; "Ancient History of the Near East", 9th edition).

drawing, the freshness and the harmonious assembly of colors, the irresistible suggestion of movement, - and especially when I compare them to these decadent paintings, without outlines, and what is more, without any relation to the healthy visible or invisible reality

, that the cultural authorities of the Third Reich deemed (with reason) suitable for furnishing the "museum of horrors". I doubt it when I remember that we have not found these caves, and in many others, any trace of blackening of the stone due to any smoke.

This would lead one to believe that the artists of twelve thousand years ago - or more 1 -

did not work by torch light or wick lamp light. What artificial lighting did they know, then, that allowed them to decorate the walls of caves as dark as dungeons? Or did they possess over us and over our predecessors of the great periods of art, this physical superiority of being able to see in the darkest darkness, to the point of moving there at leisure and working there without lighting? If this were so, - as some (rightly or wrongly?) Have supposed - the normal reaction of a mind in love with perfection, in the face of these representatives of pre-history at least, should be not retrospective anguish, but unqualified admiration.

Going back beyond any era in which the creators of art and symbols surely lived, would be to take a stand in the old controversy of the biological origins of man. Can this be done without entering the domain of pure hypothesis? Can we see, in the classifiable remains of a past of a million years and more, "proof" of any bodily affiliation between certain primates of extinct species and "man", - or certain races of men - as R. Ardrey did on the basis of the observations of an impressive number of paleontologists? The assumption that certain "hominid" primates of extinct or even living species are rather specimens of very old degenerate human races, would it not explain just as well, if not better, the data of the experiment? The men of the present very inferior races, who are wrongly called

"primitives", are, on the contrary, the remains

1. The paintings in the Lascaux caves date from the "Middle Magdalenian". (Larousse).

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sclerotic of civilized people who, in the mists of ages, lost all contact with the living source of their ancient wisdom. They are what the majority of today's "civilized" people could become, if our cycle lasted long enough to allow them time. Why shouldn't "hominid"

primates also be human remains, fallen survivors of past cycles, rather than representatives of human races "in gestation"? Being neither a paleontologist nor a biologist myself, I prefer to stay out of these discussions to which I could not bring any new valid argument. The scientific spirit forbids speaking about what one does not know.

I do not know, to tell the truth, neither the age of the ruins of Tiahuanaco or Machu-Picchu - nor the secret of transporting and erecting monoliths of hundreds of tons; nor that of painting - and what painting! - without torches and lamps, in caves where it is as dark as in an oven, or a dungeon from the Middle Ages. But I know that the human beings who painted these frescoes, erected these blocks, engraved in stone the calendar more complex and more precise than ours, according to which we wanted to give an approximate date to the civilization of Tiahuanaco, were superior to the men I see around me, even to those combat comrades, before whom I feel so small.

They were superior to them, not of course in the capacity, shared by all moderns, to obtain immediate results, at will, just by pressing buttons, but in that of seeing, hearing, feeling.

, to know directly, both the visible world, near or far, and the invisible world of Essences.

They were nearer than us, and then the most remarkable of our predecessors of the most perfect "historical" civilizations, to this Edenic state, of which all the forms of Tradition made, at the beginning of time, a privilege of non-human beings. still fallen. If they were not - or were no

longer - all wise men, there were at least, among them, proportionately many more initiates even than in our most distant Antiquity, more or less datable.

But that's not all. The world visible around them was infinitely more beautiful than the one that is spread out today - or was already spread out yesterday and the day before yesterday - in the vicinity of built-up areas.

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human. He was more beautiful because there were few men then, and many beasts, and trees, and immense unspoiled spaces.

There is no worse enemy of the beauty of the world than the limitless proliferation of man. There is no worse enemy of the quality of man himself than this proliferation: it is necessary - it cannot be repeated too often - to choose between "quantity" and "quality".

The history of our cycle is - like that of any cycle - the history of an indefinitely prolonged fight between quality and quantity, until the victory of the latter: complete victory, but very short, since it coincides necessarily with the end of the cycle, and the coming of the Avenger, whom I called by his Sanskrit name: Kalki.

If I say that the heroic, but practically useless, attempt at "recovery" represented by Hitlerism is the last - that beyond which any effort of any magnitude, against the tide of Time, is doomed to the immediate failure - it is that I do not know, in the present world, of any force capable of stopping the universal decadence, in particular of ruthlessly reducing the number of men while raising the quality of the survivors; none, that is to say, apart from that of the only champion of the Powers of Light and Life, fully victorious: Kalki. Despite all the means and prestige at his disposal, Adolf Hitler was unable to create

- recreate - the conditions which were and remain essential for the dawn of a Golden Age.

He could neither suppress technique, nor reduce the number of men throughout the world to something of the order of a thousandth of what it is, that is to say, practically to what it is. 'it must have been during the centuries leading up to our Dark Age.

It is possible and even probable that, victorious, he would have tried to do it gradually.

Still, his victory would have had to be complete, and not only on a European scale, but on a global scale; and that there had not been on earth a power rivaling His, capable of thwarting His work. But then he would have been Kalki Himself, and today we would be living in the dawn of a new cycle. In fact, he needed technique, and at least a growing German population, to wage his fight against the tide of Time under present conditions.

If, like many of his

great predecessors who left behind new civilizations, he had, on the material level, partially succeeded, his work, simply because it would have been inserted in an era so close to the end of the cycle, would hardly have lasted. Everything suggests that it would have deteriorated in a few years, given the sordid selfishness and stupidity of the vast majority of our contemporaries, even of the best races. The most skillful cook cannot make an appetizing and healthy omelet from rotten eggs. As atrocious as this may seem to us, with its immediate and distant consequences, the military defeat of 1945 was still better than the galloping degeneration of a Hitler civilization which appeared too late: after the definitive end of the era of possible recoveries, even ephemeral!

There is, even in the collapse of the Third German Reich, even in the horror of the last days of the Führer and his ultimate faithful in the Chancellery Bunker , under the blaze that Berlin had become, a grandeur worthy of tragedies of Aeschylus or the Wagnerian Tetralogy. The hopeless and weak combat of the superhuman hero against the inflexible Destiny - his own, and that of the world; - replayed there, probably for the last time. The next time,

they will be neither giants nor demigods, but miserable dwarves who will undergo the inevitable destruction: - billions of dwarves, of banal ugliness, without character, who will disappear before the Avenger like an anthill destroyed by a flow of lava. Either way, and whether or not we survive the painful birth of the new cycle, we will not be among these dwarves. The ordeal of 1945 and especially the years after the war -

the trial, victoriously overcome, of tempting prosperity - will have made of us, the few, what we are and remain. And in the roar of unleashed power that will mark the end of all that we so cordially despise, we will greet with a thrill of ecstasy the Voice of Divine Vengeance, whose triumph will be ours, even if we must perish.

Better that, a hundred times over, than participation in universal degeneration under a glorious title, but more and more void of all meaning! - which would undoubtedly have been our lot,

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if the victorious Reich had survived the "twenty-fifth hour".

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What then remains to be done with those who live now , devoted body and soul to our ideal of visible (and invisible) perfection on all levels? On a global scale, or even nationally, absolutely nothing . It's too late. The twenty-fifth hour has struck, too long ago.

At the individual level, or at least "restricted", it remains to preserve, insofar as it is still in our power, the beauty of the world: - human, animal, vegetable, inanimate; all beauty;

- to watch obstinately and effectively with the elite minorities, ready to defend them at any cost - all the noble minorities, whether they are those of the Aryans of Europe, Asia or America, aware of the excellence of their common race, or that of the splendid big cats threatened with extinction, or that of the noble trees threatened by the atrocious uprooting with a bulldozer, with a view to the installation on their nourishing soil, of

invading multitudes of mammals with two legs, less beautiful and less innocent than them. It remains to watch and resist; and to help any a beautiful minority attacked by the agents of chaos; to resist, even if this should only delay the disappearance of the last aristocrats, men, animals or trees by a few decades. There is nothing else that one can do, if not, perhaps, to curse in his heart, day and night, the present humanity (with very rare exceptions), and to work with all his efforts to his annihilation. There is nothing to be done, except to be responsible for the end of this cycle, at least by wishing it incessantly, knowing that thought - and especially directed thought - is also a force, and that the invisible governs the visible.

You who are with us, - son and father of the Forts and the Beautiful, - look around you without prejudice and without passion, and say what you see! From one end of the Earth to the other, the Forts retreat before the weak armed with ingenious malice; the Beautiful, before the sickly, the misshapen, the ugly, armed with deception; the healthy, in front of the sick armed with battle recipes torn from the demons, with whom they have made a pact. The giants give way to the dwarves who hold divine power

usurped by means of sacrilegious research. You can see all of this more clearly than ever since the disaster of 1945.

But don't think it dates from 1945. Of course not! The collapse of the German Third Reich and the persecution of the Religion of the Forts, which has raged ever since then with more determination than ever, are only the consequence of a desperate struggle, as old as the fall of man and the end of the "Age of Truth". These are the recent phases of a gradual and inexorable loss of ground, which has lasted for millennia, and is only more apparent since our unsuccessful effort to stop it.

Look at the trees. Among the Forts, they are the oldest. They are our beloved brothers: the old kings of Creation. For millions of years, they alone possessed the Earth. And how beautiful the Earth must have been, at a time when, apart from a few giant insects, and emerging life in the oceans, it only fed them!

The Gods know what enthusiasm seized me, when I returned to Germany in 1953, at the sight of the revived industries of the Ruhr basin! With each cloud of nitrogen peroxide that fiery swirls of the reconstructed factory chimneys, I greeted a new and victorious challenge to the infamous Morgenthau Plan. And however . . . an image haunts and fascinates me: that of the Ruhr basin at the time when the future coal which, along with iron, today makes its wealth, existed "in potential" in the form of endless forests of ferns tree-like. I think I see them, these ferns fifty meters high, crowded endlessly against each other, competing for strength in their push towards light and sun. It was dark between their innumerable barrels, so much the ceiling, always green, with their tangled leaves, was thick: a humid night, heavy with the vapors which rose from the hot blackish mud, in which their roots plunged; a night that the wind, blowing through the gigantic foliage, filled with a harmonious moan, or that the torrential rains filled with uproar. Everywhere where there are coal mines then extended such forests.

But there is, in my eyes, an even more nostalgic image. It is that of the forest with multiple species, populated

colorful birds, reptiles beautifully marked in brown, pale yellow, amber and ebony, and mammals of all species - especially felines: the most beautiful among living things - forest for hundreds of millennia that preceded the appearance of man on our planet, and forest of the time when man, few in number, was not yet the harmful beast he has since become.

The domain of trees then extended almost everywhere. And it was also the domain of animals. It encompassed that of the oldest civilizations, which were also the most beautiful. And the man, to whom the dream of "dominating Nature" and of reversing its balance to his advantage, would then have seemed absurd and sacrilegious, found his numerical inferiority normal. In one of his most suggestive poetic evocations of ancient India, Leconte de Lisle has one of his characters say:

"I know narrow, mysterious paths,

Which lead from the river to the next mountains.

Hundreds of large striped tigers roam there. . . ”1

In the warm, humid forests on the banks of the Ganges (or Mekong), it was tigers, leopards and elephants. In northern Asia and Europe, it was aurochs and wolves, by the thousands, by the millions. The first hunters - the first herdsmen, rivals of four-legged predators - certainly killed a few, in order to keep the flesh of domesticated herds for themselves. But from the limitless forest, others emerged. The natural balance between species was not yet upset, and was not to be for long. He denies it until the day when the forest - or the savannah - definitively retreated before man; where “civilization” has encroached upon it continuously.

For centuries, however, it was destined to remain confined to very small areas. In Antiquity, as well in Egypt as in Assyria, or in Mesopotamia, in Syria, in North Africa, and until in southern Europe, one met lions a few kilometers from the cities. All the accounts of the ancients, from those recorded in the Bible to that of the adventures of Androcles (how recent, by comparison!) Bear witness to this. We hunted these wild animals, alas!

And of

1. Leconte de Lisle, "Ç Nacéra," (“Ancient Poems”).

this also the testimonies, written or sculpted, abundantly state. Personally, I have always,

- me, the friend of felines, - been outraged at reading the inscription which relates the success of the young Amenhotep III, supposed to have, in a single beat, killed "one hundred and four" of these royal beasts. And the famous bas-reliefs of the Oxford Museum which, with this terrifying realism, of which Assyrian art has the highest degree of secrecy, represent Assur-nasir-pal and his retinue piercing with arrows an entire army of lions, of which a few - the broken backs, twist, and seem literally to howl in pain, -

inspire me nothing less than a fiery hatred of man.

And however . . . I must admit that, no more at the dawn of the fourteenth century than during the ninth before the Christian era, this primate had not yet become, on the scale where it was soon to be, the bane of the world living. He hunted, it is true, as did other predators. And he had the arrow, which strikes from afar, instead of the honest claw and tooth, which only strikes near. But it did not exterminate the entire species, as it was destined to do later, and as no other beast of prey did. The forest, the endless savannah, the desert - the space which he could not occupy entirely, and in which he was not even able to make his presence felt more or less permanently, - remained the free, if not inviolate, domain of non-human life. No civilization had yet captured for the benefit of

"man" all the land in which it flourished. Egypt itself - whose people were by far the most prolific of antiquity, kept, in addition to its lush palm groves, its fauna of lions, crocodiles and hippos. And, what is more, thanks to her theriomorphic representations of the Divinity, and especially thanks to the pious love with which she surrounded certain animals, - such as the innumerable cats, fed and pampered by the priestesses of the Goddess Bastet1 - she maintained with this fauna a a more subtle and stronger bond, comparable to that which still exists today between the Hindu and the Cow, certain monkeys and certain snakes, among other symbolic animals.

1. These cats were mummified after their death. We found hundreds of thousands of them in the necropolises where they had been deposited.

It would have seemed to a superficial observer that, despite the hunts, despite the sacrifices, despite the extensive use of wood in the construction of houses and ships, animal species and woodlots could count on an indefinitely prosperous future.

However, already by this relatively distant time, man had become "the only mammal whose numerical increase does not cease" 1. In other words, the balance which had been maintained for so long between all living species,

including man, had been - and had been for several centuries already - upset in his favor.

It is curious to say the least that this still slow, perhaps, but now inexorable expansion of the two-legged mammal begins, according to the researchers' estimate, "around four thousand years before the Christian era" 2 , that is to say, according to the Hindu tradition, a few centuries before the start of the Dark Age, or Kali Yuga , in which we live. There is nothing surprising about this. The "Kali yuga" is, par excellence, the age of universal and irremediable decadence - or rather, the age during which the irremediable decadence, imperceptible at the dawn of the cycle, then, relatively slowly, s 'accelerates, until becoming, at the end, dizzying. This is the age in which we are witnessing more and more the overthrow of eternal values in the life of peoples, and in that of the growing majority of individuals, and to persecution, ever more fierce (and more effective, alas !), beings who live and want to continue to live according to those values of human elite - the elite of all traditional civilizations, which, originally, are always biological elites - and the animal and plant entirely.

It is the age when, contrary to the primitive order, quantity has more and more precedence over quality; where the Aryan worthy of the name retreats before the masses of the inferior races, more and more numerous, compact, and uniformly daubed with compulsory instruction. This is also the age, where on the other hand, the 1.. . . "Der einzige Säuger, der sich in ständiger Vermehrung befindet", ("Tier", eleventh year, No. 5, page 44.

Article: "Die Überbevölkerung droht als nahe Weltkatastrophe") 2. Magazine "Tier", eleventh year, No 5, page 44. Article: "Die Überbevölkerung droht als nahe Weltkatastrophe".

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king of the animals and, with him, all the aristocrats of the jungle, recoil before the average man (and less than average) - less handsome than them, less strong than them; decidedly further from the perfect archetype of his species than they are from that of theirs.

It is not the triumph of man as we understand the word; of this "man-god" sometimes referred to in certain words of Adolf Hitler, as Rauschning reported them. This man died, most often in the uniform of the SS on all the battlefields of World War II, or in the dungeons of the victors of 1945, or hanged from their gallows. If he survives exceptionally,

- or if, born after the disaster, he breathes among us, adorned with youth, - it is in the strictest secrecy. He lives in a world which is not his own, and which he knows never will become, at least until the day when the sleeping Emperor - The One Who Returns from Age to Age , - will emerge definitively from the shadow where He waits, and will rebuild the visible in the image of the Eternal. Until that day the superman, or at least the candidate for superhumanity, knows that he is and will remain "the vanquished": - the one who has no place anywhere; one whose action remains useless, however heroic it may be.

The man who reigns today - the victor of 1945 and, before and with him, the victor in all decisive conflicts of ideas of truly world importance - is the insect-man . Innumerable, and more and more uniform, banal, despite all the contortions that he can make, individually, to give himself the air "original", and to believe himself such; irresistible by the mere thrust of its limitless swarming, it takes possession of the earth at the expense of all beings who have changed relatively little, while it degraded itself more and more rapidly during this cycle, and especially during the Dark Ages.

These are still lines from Leconte de Lisle, - that nostalgic singer of all the beauties destroyed by the inexorable march of Time, - which come to mind when I think of "this worm weaker than grass" 1 of the ancient Forest, but strong in the omnipotence of its intelligence devoted to the work of disintegration; - to the diabolical work ("backwards"

of the ideal order). The poet addresses the Forest, which seemed destined to last forever, and says:

1. Leconte de Lisle, La Forêt Vierge, (Poèmes Barbares").

“ Like a swarm of ants on the journey,

crushed and burned, and still walking,

The waves will bring you the king of the last

days;

The destroyer of the woods, the man with

the pale face . ” 1

Words which are only too true, with the restriction that, if the “White” was indeed, until the middle of the twentieth century, the ruthless destroyer of the forest, as of the fauna, -

the slaughterer of forty millions bison in North America; and the one who literally emptied North Africa and former Asia of their lions, and India of most of its tigers and leopards, the “Black”, and the swarthy of all shades, were, with a sinister enthusiasm, eager to follow suit, and to continue, with the relentlessness of neophytes, the war of

“man” against the tree and the animal. They put themselves at the service of the “White”

- not necessarily and not always Aryan, - and believed his lies, accepted his money, and assisted him in the work of destruction. They killed for him the elephants whose ivory he trafficked; hunted or trapped the big cats, whose magnificent skin he wanted. And, fully imbued with the anthropocentrism newly learned in his schools, and quite proud of possessing at least some of its techniques, they continued the butchery after he himself had begun to tire of it; even after a belated remorse - or a belated awakening of the sense of his own interest - had prompted him to “protect” henceforth endangered species. This is even after a belated remorse - or a belated awakening of the sense of his own interest -

had prompted him to “protect” henceforth endangered species. This is even after a belated remorse - or a belated awakening of the sense of his own

interest - had prompted him to "protect" from now on the endangered species. This is all of humanity which is guilty of the usurpation of the soil at the expense of the forest and its ancient inhabitants; all, except the few individuals or groups, always in the minority, who protested against it all their lives, and proved, by everything they said, wrote or did, that they had, in this war as odious as old, and apparently interminable, clearly took a stand for the animal and for the tree, against man, of whatever race.

At the root of this indefinite usurpation there is, no doubt, the technique, which is, it must be admitted, an expression - the most inferior, certainly, but an expression all the same -

of Aryan genius. Even in Roman times, when the unfortunate beasts were captured by the hundreds and by

1. Leconte de Lisle, "The Virgin Forest", ("Poèmes Barbares").

thousands, to be sent, sooner or later, to death in circuses, never has the massacre of African, Asian (and European) 1 fauna reached the proportions it was intended to take in our time , and already in the last century, thanks to modern methods of hunting, and in particular to firearms.

But technology in all its forms, including this one, has developed only as a beneficial -

sometimes only possible solution - to the problems of survival of increasingly compact masses of men. It is only beyond a certain numerical limit that man, of whatever race, becomes a scourge for all that lives on the earth he inhabits, and, if he is of one of the inferior races (generally, alas, the most fruitful), a dangerous rival of the noblest races - a veritable plague, in every way.

At the same time as the passage from the poem quoted above, comes to mind the title of a book published in France a few years ago: a cry of alarm at the idea of what will be, in a generation or two, the magnitude of human expansion over the surface of our unfortunate planet: "Six billion insects".

Six billion insects, that is to say six billion two-legged mammals having more and more the habits and the mentality of the termite mound, and. . . none, or almost none, of the beautiful beasts that have adorned the Earth since the dawn of time! Because it is not only the wild animals that man kills with his hand. There are those he condemns to death for the sole fact that he takes away their essential living space: the forest, the savannah, even (in the case of these little half-beasts that are cats), the banal " vacant land ", where their customary prey lived.

Any forest, uprooted mercilessly with a bulldozer, so that one installs, on the ground it occupied, a human agglomeration, certainly less beautiful than it, and generally of almost zero cultural value, is a hymn to glory of the eternal which disappears to make room for

"laughter, noises

1.. . . and American. It is impossible here not to allude to the slaughter of seals - especially baby seals - so excruciating that many of our contemporaries themselves were outraged.

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vile, cries of despair " 1 . Much more: it is a habitat stolen from noble wild beasts, - as well as squirrels, birds, reptiles, and other forms of life which were always perpetuated there in perfect balance with one another. . The action which suppresses it for the benefit of man - this insatiable parasite - is a crime against the universal Mother, whose respect should be the first duty of a living so-called "thinking". And it is almost consoling, for those who really think, and are not particularly enamored with the two-legged mammal, to see that the Mother sometimes reacts to this outrage by manifesting herself in her terrible aspect. A thousand families are installed on the leveled site, weeded, asphalt, torn from the forest. And in the following rainy season, the slaughtered trees no longer begin there to hold back the water, with their powerful roots, the rivers overflow, carrying, in their furious course, ten times more people from the region and from all the regions surrounding areas. The usurper is punished. But that doesn't teach him anything, alas, because it is multiplying at a dizzying rate, the technique being there to thwart natural selection and prevent the

elimination of the sick and the weak. And he will continue to deforest, to subsist at the expense of other beings.

But wild animals, birds of prey, and in general beasts which live free, are not the only victims of the indefinite expansion of man. The number of domestic animals itself - except that of representatives of those species which man breeds especially to kill and eat them, or to exploit them in one way or another - is rapidly decreasing. The accursed technique, by modifying the Nie of man in highly mechanized countries, and by removing from the human swarm the salutary restriction which periodic epidemics still opposed to it a few decades ago, is the basis of this result.

I remember with nostalgia the beautiful cats which abounded, more than half a century ago, in the streets and the houses of the good city of Lyon where I was born, and where I grew up. Rare were then the stores where one did not see one of these felines sitting at the door, or comfortably stretched out

1. Leconte de Lisle, "Là Forêt Vierge", ("Poèmes Barbares").

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on the counter, or curled up in "his" basket, somewhere in the corner - well fed, loved, confident, ready to be caressed by the child that I was. Few were the families where one did not see one - unless there was in its place a dog, also loved, pampered, happy (in general). Most of the townspeople did not have vacations at the time; certainly no paid vacation. And the few who, perhaps, did not all believe themselves obliged to pass them out of their homes. Or, if they had to be away, at least one member of the family stayed to look after the animal (s); either a neighbor, who never left the city, or a complaisant concierge, would take care of it. My parents had a cat before I was born. And as far back as I can remember, I can see myself running my hand with delight through a silky, warm, purring fur, while a beautiful velvet head rubbed against me, and two amber eyes, half-closed, looked at me with total abandon.

Today, in the same city and in so many others, more and more rare are the children who grow up in the daily company of beloved pets, dogs or cats.

The question arises: “What would we do with them during the essential vacations? And what would we do with them in case we had to change the building and we were not allowed to have animals in the new apartment? ”. We can no longer imagine an entire life spent in the same house, without annual vacations, without trips, without changes. We do without familiar animals rather than car rides. Few people give up all travel out of love for the animals they have taken under their protection 1, in case they can't take them and can't find anyone they can count on to take care of them. On the other hand, at the time of the annual rush of vacationers out of the cities, we meet in the streets, along the roads, and even in the woods (sometimes attached to the trunks of trees, and thus destined to slowly die from thirst and hunger)2, abandoned animals; beasts who, in their innocence, had trusted men and had 1. However, I know of a few who have.

2. Several thousand dogs thus abandoned in the forest of Fontainebleau were discovered a few years ago .

gave unconditional love, and which these same men had, for some time, seemed to love: whom they had nurtured and pampered, - and which they, finally, kicked out of their car, to to go away, with a light heart, without responsibilities, without “embarrassment”, to enjoy their leave; in fact, that they had never liked.

If there is an immanent Justice, it is to be hoped that such people will die of hunger and thirst, abandoned, denied by all those in whose affection they believe, on some desert island or at the bottom of a dungeon. . They are sometimes punished in an unexpected way, such as this man and this woman whose punishment the Journal de la Société Protectrice des Animaux de Lyon reported, without however publishing their name.

Parents of a six-year-old boy, they had, despite this child's tears and pleas, pushed the dog out of the door of their car, which had devoted all his love to them, then left at full speed, had arrived at their vacation spot, had settled in at the hotel and slept without remorse. But serene Justice was watching. The next day, the two unworthy beings found their only son dead, in a pool of blood he had opened his veins with his father's

“waistcoat”. On the night table they found, written in his child's hand, a few words: his verdict against them and against all those who resemble them; something to remember day and night, the rest of their lives: “Mom and Dad are monsters. I can't live with monsters! ”.

His act of heroism by a very young child could not, unfortunately, restore the unfortunate beast to the lost home. But it retains a symbolic value. He proclaims, in his tragic simplicity, that, in this Dark Age world almost coming to an end, where everything belongs to man, and where man belongs more and more to the Forces of the abyss, it is better to die than to be born. It resembles, in its essence, and in spite of the entirely different circumstances which gave rise to it, to all the glorious suicides motivated by an intense disgust of the environment until recently still respected if not admired, to the abrupt revelation of its true villainy, for all villainy - especially all treason - is cowardice.

It is akin to all similar acts of heroism - suicides or, sometimes, murders requiring even more despair than suicide - motivated by

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awareness that the inevitable future, consequence of the present, can only be hell (I am thinking, in particular, of the words that the sublime Magda Goebbels addressed to the aviator Hanna Reitsch, a few days before giving her six children the sommifère and then, poison, which should have saved them from knowing the horror of the post-war period:

“They believe in the Führer and the Reich”, she had said. “When these are no more, they will no longer be. will have no place anywhere in the world. May Heaven give me the strength to kill them! ”In the world that the Führer had dreamed of, cowardice - and especially cowardice on the part of people of Aryan race - would have become unthinkable. The little boy whose death I have recalled would have been at his ease there, for he only wanted to live in the midst of people as noble as himself (and no doubt his ancestors). , in the Defender of eternal values - like him a friend of animals, and especially of dogs, - a leader worthy of his total allegiance. The last attempt at recovery had failed, fifteen years before his birth. The present world, the post-war world, revealed itself to him in the person of his abominable

parents. Because it is not only those who believed and still believe "in the Führer and the Reich", but all the "good and brave" characters, all the Aryans worthy of the name, who have no place there, and that we meet there - as was to be expected - less and less.

** * **

On the other hand, the old bond of affection which formerly bound so often man to his horse, or to his plow ox, - his faithful work companion - exists less and less. The French peasant whose Pierre Dupont, there is not so long, singing attachment to his oxen 1 , now uses a tractor. The European peasant either preceded him or followed him in this

"progress". The plowman of the "underdeveloped" countries will follow him sooner or later, thanks to the technical assistance of the USA or the Soviet Union, and to intensive propaganda. Beef will be used less and less,. . . if not as a slaughter animal. The horse too

- alas!

Of course, the "good old days" admitted many cruelties.

1. We remember the well-known song: "I have two great oxen in my stable, two great white oxen, marked with red. . . "

I clearly remember the indignation (and the hatred of the man) which raised me, as a child, at the sight of the brutality of certain carters, both in town and in the countryside.

And venerable Antiquity - including Egyptian antiquity, the gentler one, along with that of India - has left us some examples of scenes which have nothing to envy to those which, between 1910 and 1920, provoked, at the same time time that my helpless anger, intervention, verbal and, often also legal from my mother. Among other images of everyday life that are displayed on the walls of an Egyptian tomb from the twenty-eighth century BC, there is one that represents a man beating up an unfortunate donkey

who, with his long legs, ears flattened back, his large eyes full of terror, seem to beg him. The twenty-eighth century was already the Dark Age, despite all the science involved then, among the elite , in the construction, still very recent, of the Pyramids of Giza.

I have, above, alluded to the hunts of Antiquity and the bloody games in the Roman circuses, as well as to the vivisection practiced (as far as I know) from the sixth century before the Christian era, under the encouragement of the "scientific curiosity" of certain Greeks. And the world has, on the whole, been going from bad to worse throughout this cycle (like any cycle). One could, apart from the great misery of donkeys and dogs in the countries of the East, and in particular in the Moslem countries - misery which still lasts

- evoke the horrible treatment inflicted on cats, and especially on black cats , in Western Europe, in the Middle Ages and up to the eighteenth or even nineteenth century, - long practice of nameless abominations 1, whose effect in the invisible has been, perhaps, to make the continent, collectively responsible , unworthy of any "recovery" during this cycle, - in particular, unworthy of Hitlerism, which could have delay degeneration by a few decades. We could also recall the resurgence of vivisection, which coincides with the renewal of interest in experimental sciences, from the sixteenth, and especially in the seventeenth and eighteenth centuries and since. Misfortune willed that this infamy, which took, in the century

1. See the books of Doctor Fernand Méry, "His Majesty the Cat" and "The Cat", in which it is recalled that the unfortunate so-called "diabolical" animals were "crucified, flayed alive, thrown howling into the blazes".

last and nowadays, frightening proportions among the rotten peoples of anthropocentrism, both Christian and rationalist, spread, precisely at the same time as this anthropocentric attitude, in all the countries colonized politically or morally (or in both ways) by the The European or American West, that is to say, extended practically to the whole earth.

To cite just one but most significant example, the Government of India - democratic and humanitarian, as it should be in the world dominated by the victors of 1945 - has, in recent years, encouraged the export of thousands of monkeys, knowing fully that these would be subjected to criminal experiments (which he himself, no doubt, held to be "laudable", since made "in the interest of science", therefore, of "man").

And on the very soil of the Indies, since the so-called "independence of the country as of the time of the English, there exist and multiply the various research centers, in particular of research against cancer, in the laboratories of which take place the same horrors as in those of Paris, London, Chicago or Moscow. And in the big cities, the stray dogs, considered as "useless" by the neophytes of anthropocentrism, die in excruciating suffering, systematically poisoned with strychnine, as I saw them die in Greece in 1970.

1(and what about the treatment of the dogs of Constantinople, picked up the most brutally in the world - with a lasso; with a pincer - and thrown on a desert island in the Sea of Marmara, to die of hunger and thirst, by order of the Government "Young Turk" a few months after he came to power in 1908?). 2

However, despite all these horrors and many others, a few decades ago there was still a very powerful link between many human beings and their domestic animals, dogs or cats (in Western Europe, at the beginning of this century) ; war or draft horses; oxen and plowing buffaloes.

1. Now, in 1976, Delhi dogs without collars or tags are being electrocuted - or sent to the All India Institute of medical sciences for use as objects for experimentation. The municipality has thus removed more than thirty thousand this year.

2. It is interesting to recall that the three main members of the "Young Turk" government - Enver Pasha, Talat Pasha, and Essad Pasha, - were three Jews of origin whose families had been "converted" to Islam.

The Arab's attachment to his horse or camel was proverbial. The progressive mechanization of the world is now breaking this link, in all countries.

On my return to India in 1971, it was a great joy for me to see again, in the countryside flooded with monsoon rain, so many good big buffaloes, well fed , plunged with delight up to the muzzle in the countless ponds, and ruminating peacefully.

There were, and still are, thousands. But until when ? Until - like horses and oxen elsewhere - tractors replace them. And tractors will undoubtedly replace them, if ever larger areas of fertile land are to be - in India as everywhere stripped of their forests to feed a population whose number is skyrocketing - doubles every thirty years.

The proliferation of man is, as I have known, at the root of the mechanization of life - an unthinkable process, because it is perfectly superfluous, in a population as thin as it was a few years ago. millennia still. On the other hand, medical technology, put at the service of invading anthropocentrism, contributes more and more to the proliferation of man by acting against natural selection. It is a vicious circle that should be broken at all costs.

We were and we are, we, the Aryan racists, the devotees of Adolf Hitler, the only human beings who seriously want to break him by giving free rein to saving natural selection.

But with the "twenty-fifth hour" apparently having sounded many years, if not centuries, before 1933, we could not keep power by winning the war.

And the process of gradual degradation of man, together with the extermination of the noblest beasts and the destruction of forests, - the process of desecration and ugliness of the Earth, - continues. It can only continue, given the mental attitude of the men currently in power.

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XII

THE CALL OF THE END

“ And you, divine Death, where everything

enters and disappears,

Welcome your children in your starry bosom,

Free

us from Time, Number and Space,

And give us the rest that life has disturbed .”

Leconte de Lisle. (“Dies Irae”: “Ancient

Poems).

It bears repeating - and emphasizing the fact - that along with the big cats, true masterpieces of Creation, the elephants and other noble herbivores, and the holy forests themselves, the proliferation of man threatens with death (slow, but certain) the most beautiful and the most gifted of the human races, in particular that which interests us before any other: our own Aryan race. This is inevitable, unless there is an intervention to the contrary, and in time , directed by legislators, and supported if necessary, by force.

This is inevitable, I say, for the simple reason that lower races are, by nature, significantly more prolific than others. (It is the same in the different species of mammals with four legs: mice and rats multiply how much faster than lions and tigers!).

It is clear that a racial elite can only survive on condition of keeping its blood pure. And it is clear that it can, even then, continue to play its natural role, which is to command, both politically and in other areas, only if it fits into a civilization which, at the against today's Democracies, both “popular” and plutocratic, rejects any idea of priority to be given to the greatest number. As soon as we accept the principle of universal suffrage: -

one man; a voice regardless of the man ; - as soon as we attribute to any man (of any race, even the least beautiful and the least gifted, and even of any level of personal degradation), a "value"

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immense, superior, just because he is "a man", to that of the noblest animal or tree, we put the human elite in danger . And the threat of helplessness, deterioration, and ultimately death, which is thus placed on it, is all the more formidable, and more imminent, as preventive health techniques more effectively prevent infant mortality and epidemics. all kinds of levying their toll on the weak of every race, and checking the tendency of inferior races to proliferate at the rate of rodents. For if nothing is done to slow the pace at all costs reproduction of these races there, and if, moreover, it imposes or allows a minimum of increasingly highly educated, it will automatically be they who will have the last say, in a world ruled by "the majority" of humans - they, or rather a few raceless and faithless demagogues, skilled in manipulating them, and, behind them, - the international Jew. For he is the eternal enemy of all racism (except his own) - capable of arousing or suppressing at a high price, the most diverse demagoguery.

In India, this process has been going on for decades, even for a century; from the moment when themselves victims of the false belief in the "value of every man", the British have felt it their duty not only to Indianize their administrative services, but to Indianize them from below , by giving more and more more advantages to the lower castes (that is, the races) of India at the expense of the Aryan castes. It is they, the English, and they alone -

I have repeated it over and over again - who are directly responsible for the accelerated decadence of this vast country, not for having "exploited" it excessively, economically, but for have instilled in those who were to become its effective leaders, their democratic and humanitarian ideas.

They are responsible for this in two ways. First, they set up their hospitals and dispensaries, their faculties everywhere; and their medical research laboratories. They inaugurated, on a vast scale, the fight against epidemics and especially against infant mortality - against the rapid elimination of the weak - and, by all means, encouraged the Indians to continue it after their

departure. And then, while as a result of this the population increased in frightening proportions (it doubled every thirty years!) They applied

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to its enormous masses - of different races, but the growing majority of inferior races -

these same democratic principles which have not ceased to infect Europe since 1789. They have formed at their school the Indians (Hindus of all castes but, more and more, low 1castes; Mohammedans, Christians) to whom they then, first under their colonial aegis, then without restrictions, from the "independence" which followed their departure, transmitted the burden of power. They introduced - imposed - universal suffrage; given, as a voter, the same importance, (however small) to the savage Kouki of Assam, to the Naga, to the Sandalwood, to the Gund, and to the Brahmin with the clearest complexion, with regular features, brother of the best Europeans, and more cultivated than many of them. They chose, to succeed them, Indians - educated at their school - psychologically dead to the racist spirit of the Hindu Tradition, and sure of continuing their work of disintegration.

These Indians are now doing their utmost to promote the masses of inferior races, ever more compact, more swarming, more invasive thanks to the decline in mortality. They have put in place a law which gives everywhere, from the outset, the greatest number of posts to nationals of these masses, as soon as they have assimilated a minimum of literacy. The result is widespread mayhem; incredible incompetence at all levels: - an

"express" telegram sent from Delhi takes four days to reach Jammu; Delhi buses depart at their driver's convenience, and arrive when they can, etc, etc. It also results in corruption at all levels, in all services. But that doesn't matter. The main thing is that we say, now, abroad, "India", instead of saying "the Indies ", and thus was born the illusion of an Indian" nation ". The bottom line is that this "nation", or rather this state, which the spirit of the degenerate, Jewish, humanitarian and pacifist British, in fact continues to rule, is a Democracy and, what is more, a "secular" Democracy - without official religion (because we refuse this title to immemorial

Hinduism), even against any traditional religion, in the manner of the France of Emile Combes; a State in which, some dare to hope, the cult of Science and Humanity - of Science

1. Thanks to the "Communal Award", which I mentioned above, Page 37.

applied to the well-being and "happiness" of "all men" - will replace more and more the worship of the ancient Gods, according to the old dream of Auguste Comte. The bottom line is that this State is a multiracial Democracy, in which all shades of inferior humanity are in open or creeping revolt, loud or silent, against the few million Brahmins and Kshatriyas, - even against those among them. (as is the case with so many Southern Brahmans) to whose ancestors the privileges and honors of the caste were originally granted because of their extraordinary merits, without being of Aryan race .

It is fortunate that in India the masses are deeply conservative, and endowed with an uncommon force of inertia. It is not impossible that, out of pure indifference, and without even vaguely realizing what they are doing, they do not successfully resist all the pressures exerted on them to tear them away from Tradition, or from what they are doing. they knew how to retain some. They may even resist literacy - I mean the ill effects it has so often had on confident and gullible populations of traditional civilization. They will not necessarily lose faith in their Gods and in everything which, in their way of life, seems to them to relate them directly or indirectly to the divine order. I have, during these pages, referred to the cult of Viswakarma as I saw it practiced in 1958 by factory workers in Joda, Orissa. It is not impossible that for a long time to come, even until the end of this Dark Age - and not only in Joda but in the large and increasingly industrialized agglomerations

- the "working masses" of India will not continue. to decorate ritually with scarlet flowers

- once a year, in honor of the Cosmic Worker, - the steel monsters with complicated cogs, which help them to "produce" ever more. No

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"working masses" of India do not continue to decorate ritually with scarlet flowers - once a year, in honor of the Cosmic Worker, - the steel monsters with complicated cogs, which help them "produce" always more. No Government, apparently, would object. - the

“working masses” of India do not continue to ritually decorate with scarlet flowers - once a year, in honor of the Cosmic Worker, - the steel monsters with complicated cogs, which help them to “produce” always more. No Government, apparently, would object.

Moreover, government objections hardly disturb the Indian masses, even workers (and even more so rural). One of the first acts of the first government of “independent India”

was to “suppress the caste system” and open the temples to the untouchables, which it is fashionable to call, to use the coined expression. by Gandhi, “Harijans” or “People of God”

- as if all the living did not participate

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not, more or less, to the divinity of Reality in itself, in the Hindu perspective of the world.

However, since my return to India in June 1971, I have not noticed that, on the whole, caste is less meaningful to Hindus and less important in their lives than forty years ago.

To be convinced of this, it suffices to open any large or small daily newspaper and read the marriage announcements there. One finds there, at length of pages, sentences like this one: "Asks young man Agarwala" (it is about there a sub-caste of the Vaishyas, widespread in the United Provinces) "for beautiful young girl of ten -7 years old, from the same sub-caste; good housewife and well endowed, ”or“ Asks young girl of Brahmin Saraswati ”(this is a sub-caste of the Brahmans of Maharashtra),“ for

young man of the same sub-caste, returned from Europe, with brilliant future situation. Would desire dowry in relation, "or even: of robust health and fair complexion , versed in the domestic arts, for a young Brahmin of the same community, of handsome presence and fair complexion, with a future job. The dowry can be minimal, if the girl is beautiful, of fair complexion; and if she comes from an Orthodox family "(that is to say faithful to tradition). Wouldn't we say that in particular the author of this last announcement is "one of us"? And yet he wrote simply as a Hindu deeply attached to his ancient tradition. But it is true that the Tradition is the same . This Brahmin of 1971 has, without knowing it, nostalgia for the immemorial Hyperborea. And there are millions like him in India.

Advertisements, like the ones I just mentioned, cover entire pages . We also find, of course, from time to time, the request of some father (or brother) with "broad" ideas (that is to say strongly influenced by foreign propaganda) in which it is specified that "whatever the caste ". Forty years ago there were already such advertisements - one in a hundred -

in the dailies of the big cities. They emanated, for the most part, from "Brahmo Samaj Is".

The mentality they reflect is unknown in the villages of India, where ninety-five hundredths of the population live.

As for the immense mass of "Harijans," the Government

No matter how wide open the doors of the temples to her, she does not care to enter them.

She knows that this is contrary to custom, and that custom is sacred, while the Government is not. She continues to stay away as in the past.

Despite everything, the poison of anti- Tradition, the virus of a new mentality, anti-racist, and above all anti-Aryan, - contrary to that which ruled the life of the Hindus for sixty centuries, - was injected in the soul of a growing number of young people of both sexes and all the castes. It was

injected into it already in the days of the English, and, as I have so often repeated, by the English themselves, by their teachers as well as by their missionaries - or by the Jews of high degrees of Masonry who acted behind them and by them, most often without their knowledge. Hindu civilization may resist it until the very end of this last age of our Cycle. It may be that in the long run, she ceases to resist him, and succumbs. Everything will depend on how long our cycle has to last, - and above all, how quickly the non-Aryan Hindu castes are proliferating. The revolt of these 1, which is felt today everywhere among their educated members, is, and cannot remain, in a multiracial "democracy", only directly proportional to their numerical increase, that is to say to the success of hygiene measures preventive, and therapy, which promote it. The current Indian Government, with deeply anthropocentric views, inherited from the humanitarian, if not Christian, West can only continue to apply such measures, the outright abolition of which would appear "monstrous" to it.

The Indian Aryan, of course, will remain in India. But there will be (like the Aryan moreover, wherever populations of inferior races multiply alongside him, enjoying

"rights" equal to his own), less and less power . The democratic system, if it is not, in time, broken by violence, will prevent it from acting, even from asserting itself through words and books.

It would therefore be necessary that, in an immense and irresistible 1. Revolt which took shape, in particular, in the South of India, with the struggle of the "DMR" - Dravida Munetra Khazgham - against the Brahmans, the Sanskrit culture, the cult of Rama (the deified Aryan hero), and, in general, against everything in life and institutions that recalls the Aryan presence.

against the current of the Dark Age, India repudiates both democracy and anthropocentrism, and resumes living in the atmosphere of the ancient racism of hierarchical castes, - the Aryan, Brahmin and Kshattriya, at the top, having only the temporal power and spiritual authority, the former deriving its legitimacy from it. But if, as everything suggests, the "twenty-

fifth hour" has truly struck, no one before Kalki Himself can create and guide such a momentum. What our beloved Führer, Precursor of Kalki, failed to do within a Nordic majority, with the collaboration of more than a million SS fighters, the warrior elite and mystic of the world, totally devoted to the Aryan cause, no one will succeed in making the equivalent anywhere; no one except Kalki, the last

"man against Time", who has to end this cycle.

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And what I am saying about the Aryan retreat is not confined to India. This is an observable fact in any country with a multiracial population, in which the state opposes the promotion of higher ethnic elements, instead of encouraging them at all costs and by all means. This, in particular, is evident in any country with a multiracial population in which the state clings to democratic rule, where power rests with the majority. It is a fact which, by an ironic turn of events, threatens more and more to impose itself in Great Britain itself, as an increasing multitude of non-Aryans of the most down races, and of people without any race, invades (peacefully) the territory, and swarms there.

Banned from living in England since my participation in the Hitler camp at Cotswolds in August 1962, I unfortunately cannot give here the result of very recent personal observations. However, I can say that the situation created nine years ago and more by the presence on British soil of almost two million Africans, Jamaicans and Pakistanis, without counting, of course, that of the Jews, rushing in in 1933, was already alarming, if not tragic. And, from what I heard of it, it has only worsened since then, with no action being taken to expel all these alien elements.

It seems they have tried - or pretended to try - to exercise somewhat more rigorous control over the entry of these Commonwealth subjects into England. But there it is not.

solution of the problem. Non-Aryans, and especially Africans and Jamaicans (the latter, also originally Negroes from Africa), are multiplying at a rate nine times faster than the average Aryan in Europe. It is therefore clear that it would surely not be enough to ban absolutely any, even all new immigration, to stop the danger which threatens Great Britain in its very substance.

Assuming that not a single non-Aryan, Negro or Jew, or Sudra from India who has been converted to Islam for a longer or shorter time, (for that is, in general, what a "Pakistani"

is) disembarking or landing in England from today, even with a view to a temporary stay, it would hardly change the situation in the long run , that is to say to what already constitutes the tragedy of the racial problem, in the country which has foolishly set itself the mission of combating Hitler racism with arms. This would not change anything because, I repeat, the non-Aryan immigrants who have already settled in England - who work there, who live there with their families, who have acquired, for the most part, citizenship - multiply much faster than the English ; and because the benefits, and in particular the medical benefits, that are provided to them, only promote their demographic growth. Any further immigration being, suppose, prohibited, the numerical proportion of the Aryan population to the non-Aryan population of Great Britain over the next decades, and a fortiori over the centuries to come, would nonetheless decline.

modifying in favor of non-Aryans, and among these, Negroes: people who multiply the fastest .

We must also take into account the inevitable mixtures of races, all the more frequent (and more revolting) as the growing perversity of men and women of the advanced Dark Ages, we must add the influence of a whole literature destined to arouse and maintain a morbid sexual curiosity. Today, already yesterday; ten years ago and more, - it is (and was) not uncommon to see in the streets of London some beautiful blonde English Woman pushing in front of her, a baby carriage in which rest (or rested) one or sometimes two small Eur-africans mixed race.

We see (and saw) even in small towns. (I've seen them in Croydon, Chettleham, and elsewhere). It would only be possible to put an end to these shameful unions - counter-nature - and to this production of mixed-race people, only by completely changing the mentality of a youth that has hitherto been increasingly indoctrinated with anti-racism, everything by taking radical measures with a view to the permanent removal, if not the physical elimination of current or potential undesirables. If we were to keep them alive and use their labor, it would be necessary to sterilize all half-breeds without exception, as well as the Aryan women guilty of crimes against the race - because these, once impregnated, even if only one times, by a foreign seed, are no longer certain. before its conception. And it would be necessary to oblige all Negroes, Jews, and other non-Aryan elements to leave the national territory, at least to live there only exceptionally, and, in this case, subject to laws and regulations which hold them. in their place - such as the famous "Nuremberg Laws" (of September 15, 1935) which protected the racial integrity of the Germans under the Third Reich.

But for that to be possible, Great Britain would have to have a dictatorial government of the same type as that of Germany in 1935, and inspired like it by the ancient faith in the excellence of purity of blood. Can she ever hope to have one?

Such a government was able, across the Rhine, in 1933, to come to power "by legal means", that is to say "democratically", by relying on a majority of voters (and what a majority!) Universal suffrage. He was able to do so because the German people, without having the racial homogeneity that the Führer dreamed of, had at least sufficient biological unity to feel their interest linked to that of Aryan blood. If nothing is done - and done in the short term - to remove non-Aryans in Great Britain from participation in public affairs, it is clear that, given their skyrocketing numbers, they will play an increasingly decisive role in the country's internal and foreign policy, and in its cultural life. (Theater, cinema and television seem to have already and for a long time become the

"Reserved hunting" of the Jews, without whose approval nothing is played out).

The Aryans will finally have to abdicate the position of command which the virtues, inherent in their race, had given to their fathers, at the time when democracy was conceived only between equals, and when there were neither Negroes nor Jews in England. 1 . They will certainly be able to remain pure in blood. And still, for that, they will have to take great care that the minds of their children are not contaminated by the more and more nagging influence of the multiracial school, the radio, the television, the cinema, the press, books (in particular school books), in short, all the means of dissemination that the majority, hostile to any "racial pride", will have more and more firmly taken in hand. What is certain is that their number will decrease more and more, and especially will decrease in proportion to that of men of other races who will then be called, without having any rights, "the English people", (like so many Indians today, Dravidians, even mixed-race of aborigines who, without having more right to it, pride themselves on being part of the "Aryati" - of the Aryan race, that of the biological elite of their country).

Finally, in a few centuries, they will be a hundred thousand, fifty thousand, twenty thousand, scattered over the entire surface of the British Isles, then overpopulated with mestizos of different shades. They will be drowned in some one hundred or two hundred million robots with generally dark skin, with the most varied features, termite mound led by the evil intelligence of a few Jewish technocrats. They will be, in this termite mound, the only creatures worthy of the name of "men" in the sense in which we would use it. But the world then will have nothing to do with such creatures.

Perhaps they will cultivate in them a late awakened Aryan consciousness. Perhaps they will manage, despite the distances, to get together from time to time, in small groups, and talk nostalgically about " old England " from "old England", now more dead than England. Athens of Pericles. Perhaps in one of these pitiful meetings - on the occasion of some historic anniversary - there will arise a

1. There were no Jews in England from 1290 - when King Edward I expelled them - until the middle of the 17th century when Cromwell, who owed enormous sums to their bankers, called them back .

a man both knowledgeable and gifted with intuition, who will expose to his brethren the distant and deep causes of their degradation. “Behold,” he will no doubt tell them, “we are paying the price for the folly of our fathers of the nineteenth and twentieth centuries; of those who, in what was once our Empire, encouraged Christian missionary propaganda, compulsory vaccination, and the adherence of "scholars" to democratic principles; of those, above all, who, moreover, stubbornly refused the hand sincerely extended to them by the greatest of all Europeans: Adolf Hitler; of those who, in response to his repeated offer of an alliance and his promise to let us rule the seas, unleashed World War II against him, drowned his country in a deluge of phosphorus and fire, and burned alive by of five million of his compatriots, women and children, under the burning rubble or in the shelters where the liquefied asphalt of the streets penetrated in fiery streams.

We are paying the price for the crimes of Sisters Churchill and others and all those who believed in them and fought against National Socialist Germany, our sister, defender of our common race. These men, you will say, were in good faith, but were short sighted. It's possible. But that doesn't excuse them in the face of history. Stupidity is itself a crime, when the interests of the nation, and especially of the race, are at stake. We cannot do what our fathers did - to their shame and ours - and escape punishment! ”

The punishment will be to know as Prime Minister of Great Britain some Christian with woolly hair, with ape-like face, - descendant of immigrants from Equatorial Africa ennobled for “services rendered”, and perhaps named Winston, in memory of the gravedigger of the former British Empire. The punishment will be to live in the midst of a brownish and stingy England - also, for the most part at least, with woolly hair -

including the ancient inhabitants, the legitimate inhabitants, the Aryans, both Normans, Saxons and Celts, will count as little as the Native Americans of the reserves count today in the USA

So, perhaps, groups of true Englishmen, more obstinate than the others in their resentment of the vanquished and betrayed, more combative if not less desperate, will they burn, every May 8, some effigy of Churchill, grotesque on purpose. , his big face

puffy and slippery with the legendary cigar, and smeared like that of a clown; her big belly stuffed with powder. May 8 will, in fact, finally be recognized as the anniversary of the shame of England as much as of the misfortune of the "sister nation", once a hedge, since then adored with all the passion that accompanies a remorse that we know is unnecessary. Perhaps these same Englishmen, and others, will worship Adolf Hitler, the Savior whom their ancestors of yesterday rejected and whom their ancestors today - our contemporaries - still insult. Perhaps there will be, among the less and less numerous Aryans all over the world, a militant, serene minority, almost happy in, its unwavering fidelity, which will worship it - while waiting to become (she or his offspring) the bodyguard of the Avenger that he was foreboding,

But all the belated repentances, and all the retrospective devotions, will remain without effect, both in Europe and among the Aryan minorities of other countries, in particular an America more and more jubilant and negrified. Nothing will be able to snatch the youngest of the noble races of humanity from the fate which must fall to it as a consequence of the crimes committed or tolerated by too many of its representatives, under the influence of a bad anthropocentrism. These crimes will be followed by

"feedback shocks", slowly no doubt, but all the more irresistibly as those who committed or tolerated them were more responsible (or should have been) while being less detached, more focused on them. - themselves and on their limited notions, than on "the Universe"

- the Cosmos and the Essence of the Cosmos. There are all kinds, whose wages have accumulated for millennia crimes against all animal aristocracies, from powerful bison to deer full of grace, from big cats to vulgar cats, miniature tigers; crimes against the massacred forest; against the impassive sea, soiled with all the filth of invading industry; crimes against all human aristocracies, in particular against the Aryan race itself - against the Germans in Europe; against the purest Aryans of India, in Asia, in the name of Christ or of Christian "values"; in the name of Democracy or Marxism; always in the name of some faith or philosophy invented and disseminated by Jews. crimes against the massacred forest; against the

impassive sea, soiled with all the filth of invading industry; crimes against all human aristocracies, in particular against the Aryan race itself - against the Germans in Europe; against the purest Aryans of India, in Asia, in the name of Christ or of Christian "values"; in the name of Democracy or Marxism; always in the name of some faith or philosophy invented and disseminated by Jews. crimes against the massacred forest; against the impassive sea, soiled with all the filth of invading industry; crimes against all human aristocracies, in particular against the Aryan race itself - against the Germans in Europe; against the purest Aryans of India, in Asia, in the name of Christ or of Christian "values"; in the name of Democracy or Marxism; always in the name of some faith or philosophy invented and disseminated by Jews.

It is already too late to regret the past. You had to think about it

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before World War II, - and not to unleash this one! - before the excessive industrialization of the West, then of the world; before the intensified slaughter of forests and beasts, and all the horrors committed or permitted, on the beast, always innocent; on the beast, unable to be "for" or "against" any ideology - in the name of man's interest, or his well-being (or just his fun). It had to be thought about before the irresistible progression - the geometric progression - of the proliferation of the two-legged mammal at the expense of its quality, the ultimate source of all evil and all degradation.

It is too late today already, not to mention the time when the degeneration of man, under the generalized reign of Chandala, will be a fait accompli. There is little for the elite to do.

One only has to keep, against all odds, one's faith in eternal, non- human values ; than to curse these men whom the Powers of the abyss have chosen as instruments of their inevitable victory and, with all their might, with all their thirst for beauty and justice, to call Kalki, the last hero "against Time" , the Avenger of all His glorious precursors; One who must succeed where they all failed, and bring the end of this Dark Age.

Whenever you pass through an overpopulated countryside, where houses quickly built and fields intended to feed the human multitude, extend indefinitely in place of felled forests, you only have to try to to get in touch with the impassive and hidden Principle of action and reaction, and to pray intensely: "Restore, O patient Lord, the earth to the jungle, and to its ancient kings! Treat man, individually and collectively, as he has treated them and still treats them! "

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I will be objected that I am unjust towards the human elites, creators of culture. It will be pointed out to me that without a certain encroachment on the jungle, the savannah or the forest, therefore without restriction of the natural domain of the beasts, there would never have been neither cities nor monuments, nor all that is included under the name of

"civilization", - the arts being all more or less linked to each other, as well as to certain fundamental techniques.

This is true, and no one can deny it. Or rather, this

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was true, when one could still think that it was worth cutting down some trees to erect, on top of a promontory, or on some other "high place", a perfect temple, - or for build, in the middle of a plain, one or more pyramids with powerful symbolism, whose measurements corresponded to those of the Earth, if not of the solar system. This was true of the time when, an integral part of Nature, man had not yet risen up against it, in the laughable pride of its advantages over other living species; of the time when, in the best societies, which were all more or less traditional societies, the most eminent minds, far from being excited, like Francis Bacon or Descartes, at the idea of the "domination of man" on the Universe, dreamed only of expressing allegorically, Then , human creation - moreover, always contained - within certain limits - was harmoniously integrated into the natural environment. She did not damage it; did not despise him. It could not be otherwise, given that then, only what René Guénon called "

objective art" was considered to be "art".", That is to say the work whose standards are directly linked to the artist's knowledge of the standards of the visible and invisible Universe, human and non-human. Thus were born the colossi of Tiahuanaco, the pyramids of Egypt and America, the Greek, Hindu or Japanese temples, the prehistoric or relatively recent paintings, at the bottom of the caves: - Altamira, Lascaux, Ajanta, -

the Byzantine cathedrals, Romanesque or Gothic, the great mosques of the world; and all sacred or initiatory music, from Antiquity to Bach and Wagner; and sacred dances from India and around the world. None of this takes away his soul from his native environment

- on the contrary; everything expresses it, translates it into the language of the Eternal; complete it by attaching it to it.

But it was all yesterday; it was mostly in the past. This dates from before - and, in general, long before - the appearance of the insect-man and before his sudden multiplication in no longer arithmetic but geometric progression, the result of techniques for protecting the weak.

I repeat: quality and quantity are mutually exclusive.

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People whose numbers are increasing in geometric progression - doubling, and in some countries tripling, every thirty years - can only ruin the land, the landscape, and the soil itself, to which they cling. like leeches. They absolutely need homes: any; houses quickly built, and costing as little as possible; ugly, - this is not taken into account, provided that, in technically advanced countries, they are more and more comfortable; that they allow an increasingly automatic life. In other countries, it will suffice for them to line up, quite similar, built in series, on the site of uprooted forests. The hot corrugated iron will replace the fresh thatch. And fragments of rusty cans, roughly fixed together, will form the walls, instead of palm leaves, which have become rarer. So these cheap haunts are certainly worth neither the most primitive African or Oceanian huts, nor the ancient caves. But they have the advantage that their manufacture can keep pace with the rate of human proliferation.

As for the work of art, a visible reflection of the Eternal, destined to last for millennia, -

the pyramid, the tomb, the temple or the colossus freed from the living rock, or erected like a stone hymn in the middle of the plain or at the top of an escarpment - it has not been mentioned for a long time. Man no longer builds under the direction of the wise, to give substance to a truth inexpressible in words, but under that of entrepreneurs eager for quick gain, - perhaps under that of the State, friend of the masses - to accommodate the greatest possible number of people and any people. The landscape is sacrificed, the forest torn away, and its inhabitants - wild animals, reptiles, birds - pushed back to where they can no longer live, or downright killed. Man, formerly an integral part of Nature (and sometimes her coronation) has become the executioner of all beauty, the enemy of the universal Mother, the cancer of the planet.

Even the superior races no longer create symbols. They have replaced, or are increasingly replacing, temples and cathedrals with factories and medical research centers. And they

"decorate" their public places with caricatures in cement or wire. The music their young people love, the music they let spread throughout

the days of their transistors, as the background sound of all their activities, all their speeches, all that they can think of, is a bad imitation of Negro music.

Without doubt, the last great collective Aryan creation of the West is that which the Third German Reich had sketched out, with the architects of the new Chancellery and the Nuremberg Stadium, with the sculptor's Arno Brecker and Kolbe, and the performers. by Wagner, - in particular, the extraordinary conductor Fürtwangler. It was the result of a prodigious impetus from all over Germany, under the inspiration of the supreme Artist,

- Adolf Hitler, - against the tide of world decadence. This momentum was abruptly interrupted, after barely six years , by the declaration of war of

England on Germany, immediately followed by the coalition of hatred that we know, under the open or subtle leadership of the Jews. .

Everything that the non-German West has produced recently that is really great - in France, for example, the work of Robert Brasillach, Henry de Montherlant, Céline, Benoist-Méchin , of a Saint-Loup, - was, from near or far, touched by the spirit of the Reich. There is, moreover, from beginning to end, a deep pessimism, like a foreknowledge of inevitable death; of the "decline of the West" that Spengler already announced.

And the Orient is no better. He lives on his acquired traditional wisdom; he performs his immutable rites; he quotes his sacred Scriptures, the content of which is older than prehistory, since he is the Truth itself - the non-human Truth. But he does not seem to have the strength to draw from it enough to regenerate from top to bottom. (It is, I remind you, a Hindu minority , as well from elsewhere as European, and a minority without political influence, alas, which understood what eternal bond exists between Hitlerism and the Doctrine of the violent action in absolute detachment, as Lord Krishna preaches to the Aryan warrior Arjuna, in the Bhagavad-Gîta).

I, on the other hand, now, in 1971, found in India more echoes than ever to the expression of my passionate expectation of the avatar Kalki, and of the end of the Dark Age. Others wait for it like me, without feeling, either, that there is anything

whether it is to be deplored at the thought of the end of man - except for the few whom the last divine Incarnation will welcome as collaborators, deeming them worthy to open with Her the Golden Age of the next Cycle.

There is, in fact, no reason to be sad at the idea that the innumerable ugliness that we see spread everywhere, on all the continents, will one day be definitively swept away, with those who produced them, encouraged. or tolerated, and which continue without ceasing to produce new ones. There is nothing even to be sad about the fear that the old and beautiful human creations - the Pyramids of Giza, the Parthenon, the temples of South India, Ellora, Angkor, the cathedral of Chartres, - might well be swept away along

with them, in the colossal fury of the End. The ugliness that man has accumulated, the desecrations of the Earth of which even the best races have been guilty in this century of universal decline, neutralize by far all that the genius of the Ancients has produced that is greater and more beautiful. They make people forget the winged bulls of Babylon and Assyria, the friezes of Greek temples and the Byzantine mosaics, and tip the scourge of the scales in favor of the disappearance of the human species. Moreover, eternal works are no longer in their place in today's world. We don't even see them anymore. The horrible buildings of glass and steel, - "for offices" - recently erected in the very center of Athens, around the We don't even see them anymore. The horrible buildings of glass and steel, - "for offices" - recently erected in the very center of Athens, around the We don't even see them anymore. The horrible buildings of glass and steel, - "for offices" - recently erected in the very center of Athens, around the Plateia Syntagmatos 1 , completely hide the view of the Acropolis from anyone in this square. The framework of the four thousand year old cities is destroyed. Lycabetus, three quarters stripped of its beautiful pine forest, is no longer Lycabete in the eyes of those who knew and loved him fifty years ago.

And so it is everywhere. It is - or it will be, tomorrow - on a planetary scale, the realization of the sacrilegious dream of Descartes and of all the devotees of anthropocentrism. It is the triumph of the immense human anthill over the savannah, over the desert, over all the terrestrial spaces where the superior man could still be alone, and, through the visible beauty and the contact with the innocence of the Private life of the word, commune with the Eternal.

1. "Place de la Constitution".

When will the inevitable Avenger come? Who will restore order, and put "every being in his place"?

Is it my devotion to him that makes me - and always made me - love all the Forces which dominate from very high and seem to want to crush this insolent earthworm that is man?

Was it she, in particular, who, in April 1947, made me greet the sight (and the underground roar!) Of the Hékla in full eruption as one salutes in India the deities in the temples, and, in ecstasy of joy, singing the hymn to Shiva in Bengali: "Dancer of Destruction, O King of Dance" 1? Was it she who made me walk all night long along one of the seven lava flows, under a pale purple sky, flooded with moonlight, streaked with green aurora borealis fringed with purple, barred by a long black cloud of volcanic smoke

- a sky against which the craters (there were several of them) launched their jets of flame and their sections of incandescent rock? Was it she who, in the uninterrupted rumbling, sprang from the bowels of the quivering earth, and sometimes erupted in sudden mouths of fire, made me recognize - the sacred Syllable "Aum!" - the very one that I had heard, and that I had to hear since, always with adoration, come out of the mouths of the lions?

Was it the more or less obscure awareness that they themselves were of the race of Him who returned from age to age, and, like Him, defenders of the beauty of the Earth, -

Avengers of the Strong against all anthropocentric and therefore egalitarian superstitions, and in particular, against Christianity, then newly imposed on the proud Germans; - was it this awareness, I said, that drove the Vikings of Jütland, my mother's ancestors, to sing their hymns to Donner and Thor, alone in the midst of the fog, on the raging North Sea, merry of to hear, in the rolling thunder, the answer of the gods?

Perhaps. What is certain is that I have always been for untamed Nature - against man; for the lion and the tiger, against the hunter, sometimes very ugly and, anyway, beautiful as he may be, less beautiful than them, who live on the fringes of world decadence. What is certain, too, is that I have always been for the superior man, for the strong, the conqueror (unless, like the European invaders of the New

1. ????? [line in Sanskrit]

World1,he does not use his strength to spread some doctrine of leveling, justifying all crossbreeding) against the pacific, numb in its pleasures; against the quarter-haircut; and against the "scholar", working "for humanity" at the expense of innocent beasts; always been for the S.S., against the Jew, and his servants more contemptible than him.

Forty years ago, or almost, that I came to India, to seek (for lack of a better) the tropical equivalent of Aryan and pagan Europe, - of this ancient world, where enlightened tolerance reigned, and the cult of Beautiful, synonymous with the True; drawing its very essence from the Truth. I came and stayed there; I left and came back, still as a disciple of Adolf Hitler, Modern Face of the Coming One; always animated by the spirit of the

"fight against Time", which he embodies, with all his glorious predecessors, and with Kalki, the Conqueror who must one day succeed him, and succeed them.

Now that there is nothing else to do, my comrades, live with me the ardent expectation of the end of this humanity, which has rejected us, our Führer and us. She's not worth saving. Let her go to hell, buried under the ruins of her hospitals, laboratories, slaughterhouses and "nightclubs"!

I quote you the verses that Leconte de Lisle addresses to the Virgin Forest, burned, torn, torn by man:

" Tears and blood will water your

ashes,

And you will flow from ours, O Forest

!"

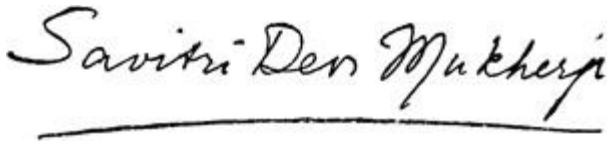
These are words of anticipated joy to me.

I also remind you of Goebbels' words at the time of the collapse of this Reich, for which we lived: "After, the flood: us !"

It only remains to wish, to call with all our might "the Flood" - the End ; only to make us personally responsible for its coming, wishing it day and night.

I would want her, I would call her, even if I was persuaded that not one of us - including me, of course; including those whom I admire and love the most - would survive. The world

1. With the spread of Christianity, interbreeding took - especially in Latin American - an unprecedented extension.



is too ugly, without its true Gods, - without a sense of the sacred in life , - for the Forts not to aspire to its end.

My comrades, join me, and let us echo, with Wotan, the Song of the End:

" Eins will ich: das Ende; das Ende ! "

The world without man is, by far, preferable to the world in which no human elite will rule. The roar of the lion will be heard again everywhere, during the nights, under the sky resplendent with moonlight, or dark and full of stars. And again the living will tremble there before a King worthy of them.

Restarted (somehow) on April 20, 1969, in Montbrison (France), after the loss of its beginning - 80 pages of a first manuscript, impossible to rewrite; - continued in Athens, from September 1969 to August 1970, then in Germany, then in Ducey (Normandy) from October 1970 to May 1971, then in Poona (India), this book was completed in New Delhi, on September 12, 1971 .